Govinda Bhajana Mala.

गोविन्द भजन माला।

గోవింద భజన మాలా. ಗೋವಿಂದ ಭಜನ ಮಾಲಾ.

கோவிந்த பஜன மாலா. ഗോവിന്ദ ഭജന മാലാ

PART I.

COMPILED BY
LODD GOVINDAS
OF MADRAS.

CONTAINING 72 STANZAS WITH ENGLISH TRANSLATION AND COMMENTARY. THE STANZAS COMPRISE OF THOSE COMPOSED BY SRI SANKARACHARYA, HIS DISCIPLES, AND BY LODD GOVINDAS AND ALSO SOME OF THE STANZAS BY RANGANATHARYA, THE FOLLOWER OF SRI RAMANUJACHARYA, INCLUDING VALUABLE QUOTATIONS GIVEN FROM VEDAS, UPANISHADS, SMRITIS, ITHIHASAS, PURANAS, KAVYAS, &C., TOGETHER WITH THE QUOTATIONS IN TELUGU, GUJARATI, MARATHI, HINDI, TAMIL, PERSIAN, ETC., LANGUAGES.

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GOVINDA BHAJANA MALA

PRAISE OF LORD GOVINDA BY LORD GOVINDAS

PREFACE

It is recognised by all religionists that the end and aim of human existence is to realise the divine Yogins, Vedantists, Philosophers and even Scientists have chalked out various paths leading to the realisation of divinity and sages endowed with powers of introspection have in the interest of spiritual evolution of humanity preached holy precepts with a view to create in man yearning for higher ideals One of such religious instructors—the famous Sankara *viz*, Sri Sankaracharya in one of his popular works "Dvadasamanjari" had made his observation describing most beautifully and in the pithiest manner certain phases of worldly experiences giving a clear idea of the transitory and ephemeral character of the world and its possessions and giving warning as to the futility of life and the disappointments to be faced therein Later on, some of Sri Sankaracharya's disciples such as Hasthamalaka, Suresvara Padmapada etc. continuing

the tenor of his work said to have composed some more stanzas found in the stotra entitled either Chaturdasamanjari or Charpatapanjari The Chaturdasamanjari, is said to have been composed of by 14 disciples of Sri Sankaracharya, according to South Indian publication Out of these 14 stanzas, I have omitted one stanza composed by Yogananda, I have taken 13 stanzas composed by 13 disciples of Sri Sankaracharya, as noted on the Stanzas given in this Book

In regard to the matter relating to the Dwadasamanjarika Stotra, the following Stanza is found in the books published in Tamil and Canarese charecter :

द्वादशमंजरिकाभिरशेषः ।
कथितोवैय्याकरणस्यैषः ।
उपदेशोभूद्विद्यानिपुणैः ।
श्रीमच्छंकरभगवच्चरणैः ॥

But in the Bombay Publication we find the Sloka as given below —

द्वादशपञ्जरिकामय एषः शिष्याणां कथितोह्युपदेशः ।
येषांचित्ते नैवविवेकः तेपच्यंतेनरकमनेकम् ॥

In the Bombay publication of Charpatapanjarika we find 17 stanzas There seems to be some con-

fusion and though there is some doubt, as to the correctness of one thing with the other, I have taken a popular view and proceeded with this work of Govinda Bhajana Mala I have taken all these publications into consideration and settled the stanzas in the order in which I have given in this, my book, compiled and entitled "Govinda Bhajana Mala" I have taken stanzas from both the Panjaris and out of the 14 stanzas composed by 14 desciples of Sri Sankaracharya, I have taken those composed by 13 of the following desciples —

1 Padmapadhacharya 2 Nityanandha, 3 Throtakacharya, 4, Hasthamalaka, 5 Warthikakara, 6 Anandagiri, 7 Drudhabhakta, 8 Nithyanatha, 9 Surendra (alias) Mandanamisra, 10 Bharathivamsa 11 Sumathi 12, Medhatithi 13 Subodha

There seems to be some doubt in regard to Pathabheda I have also taken the liberty of making very slight alterations here and there in certain compositions for maintaining rythm without affecting the meanings thereof

It will be seen that I have taken the 12 stanzas by Sankara from Dwadasamanjarika and 13 by his disciples as stated above and the rest are those composed of by Sankara and his followers as will be found in Bombay publication Dwadasamanjarika and Charpatapanjarika Stotras besides giving those composed of by my humbleself I find a considerable

difference between the publications of Bombay and those in South India with Tamil and Canarese translations 7 stanzas of those contained in Bombay publication are missing in South Indian publications and 7 stanzas that are published in South Indian Dwadasamanjari do not find place in Bombay publications.

Thus I have given 50 stanzas in this book in all, as mentioned above, embodying certain observations in the light of the present day experiences All these stanzas have been divided into five groups under the following heads :—

1 Futility of life and the transient nature of the world

2 The disappointments in life

3 Advice and warning

4 Caution against misguidance and malpractices

5 Hints for attaining spiritual knowledge and devotion to God

The keynote of the whole work consists in emphasising the efficacy of the praise of God—Lord Govinda in leading the path of devotion and for the attainment of spiritual knowledge Sankara opines that one should not be engrossed in mere literary attainment " and worldly lore but he should devote himself to Govinda in view of the transitory nature

of human existence with its limited duration involving varieties of troubles and disappointments which is well described in the following sloka :—

आयुर्नश्यति पश्यतां प्रतिदिनं याति क्षयं यौवनम् ।
प्रत्यायान्ति गताः पुनर्न दिवसाः कालो जगद्भक्षकः ॥
लक्ष्मीस्तोयतरंगभंगचपला विद्युच्चलं जीवितम् ।
तस्मान्मां शरणागतं प्रतिदिनं त्वं रक्ष रक्षस्वमाम् ॥

It is surprising to see that man expects everlasting existence in this world, though he actually sees a number of men being snatched away by death 'every day', and their bodies carried away to different burning and burial grounds

Dharmaraja considers this as the most wonderful thing in the world and the "wonder of all wonders" and says in reply to Yaksha as follows—

अहन्यहनि भूतानि प्रविशन्ति यमालयम् ।
शेषाः स्थावरमिच्छन्ति किमाश्चर्यमतः परम् ॥

We are aware that the span of human life mostly extends to about hundred years Half of this is naturally spent in sleep Of the remaining 50 years, half the portion is used up in childhood and old age The remaining portion of the few years is subjected to diseases, sufferings, bereavements, servitude etc Life being thus akin to waves

flickering on the water, where is the happiness for mortals? The above is the idea contained in the following sloka —

आयुर्वर्षशतंनृणां परिमितं रात्रौ तदर्धंगतम् ।
तस्यार्धस्यपरस्यचार्धमपरं बालत्ववृद्धत्वयोः ॥
शेषं व्याधिवियोगदुःखसहितं सेवादिभिर्नीयते ।
जीवे वारितरंगचंचलतरे सौख्यं कुतः प्राणिनाम् ॥

Of the various names of God, the name Govinda seems to have fascinated Sri Sankara and his disciples as one, most appropriate and efficacious to recite for the purpose of devotion to God in view of its great significance and importance Perhaps, His Holiness Sri Sankara has adopted the word Govinda on account of the importance attached to this name of God in Gopalatapani Upanishad in which it is fouud **गोविन्द नाम्नामृत्युर्विभेति** means Yama is afraid of the person uttering the name of Govinda

Though the names Govinda and Gopala appear to be synonymous, yet the former has a wider significance than the latter and is more comprehensive in its meaning Besides, the great name Govinda is one, that appeals to God most, as has been declared by Sree Krishna when Draupadi addressed Him in the name of Govinda according to the following popular sloka —

शंखचक्रगदापाणे द्वारकानिलयाच्युत ।
गोविन्दपुण्डरीकाक्ष रक्ष मां शरणागतम् ॥

The above passage occurs with reference to Draupadi's Saranagathi when she loudly cried and called God by the name Govinda for help, when she was in trouble It is noteworthy to point out that the name Govinda pronounced in the above stanza touched the very heart of Sree Krishna to such an extent that he felt greatly indebted to her Sri Krishna admits that He will not be able to clear the heavy debt he owed to Draupadi for the utterance of the word Govinda as found in the following sloka —

गोविन्देति यदाक्रन्दत्कृष्णा मां दूरवासिनम् ।
ऋणंप्रवृद्धमिव मे हृदयान्नापसर्पति ॥

The word Govinda according to its derivation conveys four chief ideas *i e*,

1 The protector of cows

2 The promptor of the senses.

3 The master of the highest knowledge of Vedas

4 and one that has raised the globe of the earth from the abyss below in the form of Varaha in Varaha Avatara as observed in Mahabharata

गोविन्दता भगवता गोविन्देनामितौजसा ।
वराहरूपिणाचान्तर्विक्षोभितजलाविलम् ॥

A few extracts given by me in Sanskṛit in this book as to the derivation and greatness of the word Govinda, the popular name of God, will give satisfaction to those who are desirous to know as to the importance of the word Govinda and its derivation.

Lord Govinda having protected a large number of cows by giving them shelter, by raising the mountain of Govardhana by the tip of his little finger is well known and he is worshipped as 'Govardhan' Nathji in Mewar in Rajputana Indra while addressing Lord Govinda says in the following term —

अहं किलेन्द्रो देवानां त्वं गवामिन्द्रतांगतः ।
गोविन्द इति लोकास्त्वां स्तोष्यन्ति भुवि शाश्वतम् ॥

As protector of cows, Lord Govinda is not only the giver of life for babies and children and nourishment to invalids and vitality to mankind in general by supply of milk and vitamins but also the prime factor for the advancement of the economic condition of the world by the development of its agricultural resources

As promptor of the senses and giver of energy for action, Brihaspati says—

गोशब्देनोदिता जिह्वा तत्प्रवेशोहि तालुणि

Govinda is the Lord of Vedas and Upanishads and as such he is the giver of knowledge In Vishnu Thilaka, it is found—

गोभिरेव यतोवेद्यो गोविन्दस्समुदाहृतः ।

which means, Lord Govinda can be known only through the knowledge of Vedas, for it is observed as follows—

गां वेदलक्षणां वाणीं गोभूम्यादिकं वा वेत्ति इति गोविन्दः।

Even Buddhists have recognised a deeper philosophical significance in the word Govinda as stated in the following :—

गावः मनःप्रधानानि इन्द्रियाणि ।
तेषां विन्दः प्रवर्तयिता अन्तर्याम्यात्मेति ॥

I have already mentioned above what is stated in Gopalatapani Upanishad that Yama is afraid of the word Govinda and would not approach those that utter the word Govinda, the powerful name of God

The soul of man is saved from visiting Yamaloka by uttering the name Govinda and will have an easy walk over through Archiradimarga leading to Goloka or Vaikuntha by getting purified from sins if any, avoiding Dhoomadimarga and I here point out what Yama instructs his retinue regarding the word Govinda He, Yama has issued strict orders to his subordinates not to

approach or molest the devotees of Govinda as stated in the following quotation from the Vishnu Purana —

ये तिष्ठन्तस्स्वपन्तश्च गच्छन्तश्चलिते क्षुते।
संकीर्त्य यान्ति गोविन्दं तेषन्त्याज्यास्सुदूरतः ॥

For these and other reasons, the name of Govinda has acquired the great popularity according to theology Consequently, we find the name Govinda ringing in our ears here and there owing to its incessant repetition by devotees and pilgrims in all parts of the country by the same being used in Bhajanas Keerthanas etc

The word Govinda is used in Achamana or purifying observance by sipping water to signify his omnipresent and omnipotent nature Further, the word Govinda is repeated thrice before performing every Sankalpa, because, He, Govinda is the Lord of everything and is able to absolve one from sins and rectifies all defects in the course of all ceremonies

The great sage Athri says, the manner in which the word Govinda is to be repeated on account of its importance of godly value—

गोविन्देति सदा स्नानं गोविन्देति सदाजपः।
गोविन्देति सदाध्यानं सदा गोविन्दकीर्तनम् ॥

He has further observed in Pandavagitha as follows:—

अक्षरं हि परंब्रह्म गोविन्देत्यक्षरत्रयं ।
तस्मादुच्चरितं येन ब्रह्मभूयाय कल्पते ॥

The sacred value of the word Govinda is further stated by Maharshi Gauthama as follows —

गोकोटिदानं ग्रहणेषु काशीप्रयागगंगायुतकल्पवासः ।
यज्ञायुतं मेरुसुवर्णदानं गोविन्दनाम्ना न कदापितुल्यम् ॥

It means that giving away in charity a crore of cows at the time of eclipse in Benares or living for thousands of Kalpas on the banks of the Ganges, in Benares and Prayag or the performance of the ten thousand yagas or the gift of gold of the height of the great mountain Meru—all these cannot equal in value to the efficacy of the utterance of the name Govinda

The above qualifications are sufficient to illustrate the spiritual and godly value for uttering the name of Lord Govinda for the purification and elevation of the human soul I may also add that the greatness and the glory of Lord Govinda surpasses easy conception when we consider His creation and even one of the several Brahmandas created by him comprising different compositions of different elements with a number of sub-worlds and planets and stars attached thereto with their different movements and rotations suited to different tracts or areas in the huge form of Visva or cosmos or what is popularly known as Virat or Visvaroopa

It will be interesting to note that when Govinda in the form of Balakrishna was found eating his splendid soft butterlike mud on the bank of Yamuna near Gokula village he was taken to task by Yasoda and on being scolded by mother Yasoda, he opened his mouth and showed to his mother as to what contained in his mouth and body as observed in Srimath Bhagavatha in 10th book, chapter 8, slokas 39 and 40 The mother Yasoda did not see the mud, but she saw the following comprising of all kinds of astronomical planes and planets and the various worlds consisting of the several parts of Virat, in the mouth of Lord Govinda

सा तत्र ददृशे विश्वं जगत्स्थास्नु च खं दिशः ।
साद्रिद्वीपाद्भिभूगोळं सवाय्वग्नींदुतारकं ॥
ज्योतिश्चक्रं ज्वलत्तेजो विवराणि रसातलं ।
वैकारिकाणींद्रियाणि मनोमात्राः गुणास्त्रयः ॥

Consistent with the above in Amarakosha Lord Govinda is described as the Lord of Heavens (Swarga) the Lord of Earth, the Lord of Directions, the Lord of speech or learning the Lord of eyes, the Lord of water, the Lord of cattle, the Lord of rays, the Lord of arrows (asterik) or astrams

स्वर्गेषुपशुवाग्वज्रदिङ्नेत्रघृणिभूजले ।

The name Govinda is further said to have the

efficacy of curing disease as proclaimed by the greatest medical authority Dhanvantari and, so the medical men will be well advised to submissively appeal to Almighty Lord Govinda before administering medicines and seek His help for success so that they can be more correct in treating the cases and thereby obtain greater success

Further Suka says with reference to this crown-name of God Lord Govinda चिन्तामणिश्च गोविन्दो which means the head name of God

This word Govinda occurs in two places in the popular Vishnu Sahasranama contained in the Mahabharata as will be observed in the 20th and 58th stanzas of the said Vishnu Sahasra nama Sri Sankara and Sri Ramanuja have in their commentaries to the Vishnu Sahasranama made reference to the meanings of the word Govinda as being found in Harivamsa and Vishnu Thilaka Even in the Vishnu Sahasranama contained in Srimad Bhagavata and also known as Sri Krishna Sahasranama or Purushottama Sahasranama the name Govinda is adopted for कवच as will be fouud in the sloka

अस्त्रं सर्वसमर्थश्च गोविन्दः कवचं मतम् ॥

Thus even in the Vishnu Sahasranama of Srimad Bhagavata we find the importance of the word Govinda as also found in 180th stanza which is as follows :—

इंद्रधेनुस्तुतिप्राप्तगोविन्देन्द्राभिधानवान् ।
व्रतादिधर्मसंसक्तनंदक्लेशविनाशकः ॥

I delightfully further add as to what Sri Sankaracharya has said in addition to his prayer to Lord Govinda in Dwadasamanjari by composing the poem called Govinda Stothram in which he Sri Sankara so beautifully describes the importance of the name Govinda in the following manner which speaks for itself regarding the spiritual, the philosophical, the puranic and the historical and the all pervading nature of the name Govinda

I सत्य ज्ञानमनन्तं नित्यमनाकाशं परमाकाशं ।
II मायाकल्पितनानाकारमनाकारं भुवनाकारं ॥
III व्यादितवक्त्रालोकितलोकालोकचतुर्दशलोकालिम् ।
IV लोकेशं परमेशं प्रणमत गोविन्दं परमानन्दम् ॥

Sri Sankara concludes every stanza of the stotra with the burden clause The Govind stothram composed by Sri Brahmananda Swami also is very elegant in Sanskrit expounding the value of the name Govinda The Swami repeats in his stotra in the manner as follows with his burden clause —

गोविन्दं परमसुखकन्दं भजत रे ।

I have also annexed to this Govinda Bhajana Mala both the Stotras of Sri Sankara and Sri Brahmananda Swami to enable the readers to make

use of those stotras as well, in addition to the Govinda Bhajana Mala compiled and published by me

I have great pleasure in placing before such of the readers as are acquainted with the Gujarathi language, the Gujarathi Govind Bhajana, given in this book which I trust will be interesting to them by inspiring additional devotion, by uttering the Same in their own mother tongue

Further I have also given some Telugu and Tamil stanzas corresponding to some of the stanzas of the Govinda Bhajana Mala which may be useful to some of my Telugu and Tamilian brothren

I should like to point out that Sri Sankaracharya was the disciple of Sri Govind Bhagavat padacharya A happy coincidence of Sri Sankaracharya's Guru also having been given the name of Govinda

In this connection, I may be permitted to casually mention that my forefathers particularly adored Lord Govinda and my great grandfather was named Govindas, meaning the servant of Govinda and subsequently my late lamented and much esteemed father Dewan Bahadur Lodd Krishnadas was pleased to give my humble-self also the same name Govindas As such, I as the servant of God Govinda feel it my duty to inculcate the value and importance of the name Lord

Govinda for the benefit of seekers after truth. The selection made from the valuable stotras by Sri Sankaracharya and his disciples are published in an order which I consider suitable and appropriate with some additions of my own as mentioned above It only remains for me to add that I shall feel that my humble labour in this direction is repaid if it kindles the earnest readers the spark of devotion and enables them to realise their religious duty and strive towards attaining eternal bliss Especially by such of the educated men or Shastris or Purohits or Priests that are either indifferent or encourage lethargy in the matter of devotion to God owing to pride or their being well placed in circumstances f r the time being or owing to their inner thinking power being developed in to agnostic views due to Westernly ideas

With these observations, I conclude these introductory remarks to my Govinda Bhajana Mala offering my humble salutations to Lord Govinda by the following sloka given in Puranas describing the appropriate term Govinda

फुल्लेन्दीवरमिन्दुकान्तवदनं बर्हावतंसं प्रियं ।
श्रीवत्साङ्कमुदारकौस्तुभधरं पीतांबरं सुन्दरं ॥
गोपीनां नयनोत्पलार्चिततनुं गोगोप संघावृतं ।
गोविन्दं कलवेणुवादनपरं दिव्याङ्गभूषंभजे ॥

LODD GOVINDAS

NOTICE

In addition to the stanzas composed by Sri Sankaracharya and his followers and those composed by myself and given by me in this book, entitled "Govinda Bhajana Mala", I have also taken some stanzas from Yati Raja Stotra composed by Ranganatharya, the follower of Sri Ramanujacharya I have made some modifications in some of these stanzas also and the burden song of **Bhaja Govindam Bhaja Govindam Govindam Bhaja Mudhamate** has been adopted throughout All stanzas put together, they are 72 in number and not 50 as stated in page IV, line 8 of the preface to this book In addition to those stanzas given by me from Yati Raja Stotra in the 72 main stanzas I have also given several other stanzas from the said **Bhaja Yati Rajam Bhavabheero** in several suitable places in foot notes as they are interesting

As regards the observations made by me in this book, they are not intended to apply or reflect in any way to any class or profession in general but only to such of the individuals as are of the nature described in this book I state this, lest I may not be misunderstood by any section or class of people In fact I have done my best in good faith in the interest of people and for the good of the public.

L G.

Derivations, Definitions and the Meanings of the word **Govinda**

गोविन्द शब्द निरूपणम् ।

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१ गां पृथिवीं धेनुं वा विन्दति इति गोविन्दः ।

२ गोभिः वाणीभिः वेदान्तवाक्यैः वेद्यते योऽसौ पुरुषः स गोविन्दः ।

३ गोभिः विन्दन्ति यं पुरुषं तत्वज्ञाः स गोविन्दः ।

४ गोविन्दलक्षणांवाणी गोभूम्यादिकं वावेत्तीति गोविन्दः ।

५ पापकर्मणः गोभूमि वेदविदितः गोविन्दः ।

(गोपालतापन्युपनिषत्)

६ विदिताः गोपीजनाः येन, विदिताः कलाः येन, विदिता माया येन, स गोविन्दः ।

७ विन्दति इति विन्दः पालकः स्वामी वा गवां स्वामी वा गोसमूहानां विन्दः गवाध्यक्षः गोविन्दः ।

८ गवां शास्त्रमयीनां वर्णानां विन्दः पतिः गोविन्दः ।

९ गौः वाणी तां विन्दति इति गोविन्दः ।

१० सुरानन्दो गोविन्दः ।

११ महावराहो गोविन्दः । (विष्णु सहस्रनामे ।)

१२ गोभिरेव यतो वेद्यो गोविन्दस्समुदाहृतः ॥
(विष्णुतिलके ।)

१३ अहं किलेन्द्रो देवानां त्वं गवां इन्द्रतां गतः ।
गोविन्द इति लोकास्त्वां स्तोष्यन्ति भुवि शाश्वतम् ॥ (हरिवंशे)

१४ गोविन्दता भगवता गोविन्देनामितौजसा ।
वराहरूपिणाचान्तर्विक्षोभितजलाविलम् ॥

युगे युगे प्रणष्टाङ्गं विष्णुं विन्दसि तत्वतः ।
गोविन्देति ततो नाम्ना प्रोच्यते ऋषिभिस्तथा ॥

नष्टां च धरणीं पूर्वं गोविन्दोयस्सलब्धवान् ।
नष्टां वै धरणीं पूर्वं अविन्दत् यत्गुहागताम् ॥

गोविन्द इति तेनाहं देवैः वाग्भिरभिष्टुतः ।

(इति महाभारते मोक्षधर्मे वचनात् ।)

१५ गौरेणा भूस्तदा वाणी तां च विन्दयते भवान् ।

गोविन्दस्तु ततो देव मुनिभिः कथ्यते भवान् ॥

(इति शंकरभाष्ये हरिवंशे ।)

॥ श्री गोविन्दाष्टकम् ॥

१ गोविन्देति सदा स्नानं गोविन्देति सदा जपः ।

गोविन्देति सदा ध्यानं सदा गोविन्दकीर्तनम् ॥

२ गोविन्दो हि जगन्माता गोविन्दो हि जगत्पिता ।

गोविन्दो हि जगत्त्राता गोविन्दो हि जगद्गुरुः ॥

३ गोविन्दं गोपिकावीतं गोपालं गोषु गोप्रदम् ।

गोवर्धनधरं देवं नौमि गोकुलनायकम् ॥

४ गोविन्दं गोपतिं कृष्णं गोपीजनमनोहरम् ।

गोगोपिकासमाकीर्णं वन्दे गोविन्दमीश्वरम् ॥

५ गोविन्दं गोकुलानन्दं वन्दे वृन्दावनप्रभुम् ।

सच्चिदानन्दकन्दं तं मुकुन्दं लोकनायकम् ॥

६ गोविन्दे जायते भक्तिः नराणां क्षीणपाप्मनाम् ।
जन्मान्तरसहस्रेण तपोध्यानसमाधिभिः ॥

७ गोकोटिदानं ग्रहणेषु काशी प्रयागगङ्गायुतकल्पवासः।
यज्ञायुतं मेरुसुवर्णदानं गोविन्दनाम्ना न कदापितुल्यम्

८ गोविन्द गोविन्द हरे मुरारे गोविन्द गोविन्द रथाङ्गपाणे ।
गोविन्द गोविन्द मुकुन्द कृष्ण गोविन्द गोविन्द नमो नमस्ते ॥

नारदंप्रति गोविन्द माहात्म्यम् सदाशिव उवाच ।

गोविन्दनामसदृशं न त्यागो न व्रतं मुने ।
न संकल्पो नापि शौचं न पुण्यो न फलं तदा ॥

Radhika says in reply to Yasoda

गां च विश्वसमूहं च विन्दते योऽवलीलया ।
ज्ञानसिंधुसमूहश्च गोविन्दस्तेन कीर्तितः ॥

(ब्रह्म वै कृ. ज ख १,१,१६,५२,५५,६०)

गोविन्दभजन नवरत्न मालिका ।

(Gujarati by Lodd Govindas)

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१ समर गोविन्दने मेल ममतातजी
जोने विचारिने मूळव्हारूं
तूं अल्या कोणने कोनेवळगी रह्यो
वगरसमजे कहे मारू मारूं (स)

२ देह तारी नथी जोने जुगते करी
राखतां नवरहे निश्चे जाये
तातने मात सुत भ्रात टोळे मळयां
दोहली वेळा सहु दूर जाये (स)

३ ऊंधेमस्तक हतो उग्रतप आचरी
भक्ति कीधी नही ईश केरी
अवतरी पाश बंधायो माया तणो
लंपटी लालचे लीधो घेरी (स)

४ आशनूं भवन आकाश सूधी रच्यूं
मूढ ए मूळथी भीत काची

अंग जोबन गयुं पळित पिंजर थयुं
तोये समज्यो नही वात साची (स)

५ अल्पसुख सारुं शूं मूढ भूल्यो फरे
शीसपर काळ रहयो दांत करडे
पामर पलक नी खबर तुजने नही
मूढ शूं जोइने मूछ मरडे (स)

६ दीन पूठे दिन तो वहो जाय छे
दुर्मति ना फळ दुष्ट उपजे
सारमा सार असार संसारनो
समजिने श्रीहरि समजप्रीते (स)

७ दिवसे चोगम भम्यो रात निद्रा विषे
स्वप्नमासांभरे मोटी माया
पलक परवार नही हरि ने भजवा तणो
ज्यांलगी जीव संजोग काया (स)

८ ध्यान धर हरि तणूं अल्पमति आळसू
जेथकी जन्मना दुःख जाये

अवर धंधोकरे अर्थ कांइ नव सरे
माया देखाडीने मृत्युव्हाये (स)

९ हरि हरि रटण कर कठण कळिकाळमा
दाम बेसे नहीं, काम सरशे,
भक्त आधीन छे, श्यामसुंदर सदा
ते तारा कारज सिद्ध करशे (स)

॥ श्रीगोविन्दाय नमः ॥

॥ गोविन्द भजन माला ॥

COMPILED

BY

LODD GOVINDAS.

भजगोविन्दं भजगोविन्दं

गोविन्दं भज मूढमते ।

संप्राप्ते सन्निहिते काले

नहि नहि रक्षति डुकृञ्करणे ॥ भज ॥

१ नलिनीदलगतजलमतितरलं

तद्वज्जीवितमतिशयचपलम् ।

विद्धि व्याध्यभिमानग्रस्तं

लोकं शोकहतं च समस्तम् ॥ भज ॥

२ दिनमपि रजनी सायं प्रातः

शिशिरवसन्तौ पुनरायातः ।

कालः क्रीडति गच्छत्यायुः

तदपि न मुंचत्याशावायुः ॥ भज ॥

३ पुनरपि रजनी पुनरपि दिवसः

पुनरपि पक्षः पुनरपि मासः ।

पुनरप्ययनं पुनरपि वर्षं

तदपि न मुंचत्याशामर्षम् ॥ भज ॥

४ पुनरपि जननं पुनरपि मरणं

पुनरपि जननीजठरे शयनम् ।

इह संसारे बहुदुस्तारे

कृपयाऽपारे पाहि मुरारे ॥ भज ॥

५ अङ्गंगलितं पलितं मुण्डं

दशनविहीनं जातं तुण्डम् ।

वृद्धो याति गृहीत्वा दण्डं

तदपि न मुंचत्याशापिण्डम् ॥ भज ॥

६ अन्धं नेत्रं बधिरं श्रोत्रं

व्यस्तं गात्रं कष्टचरित्रम् ।

रुष्टं मित्रं दुष्टकळत्रं

तदपि न मुंचति माया चित्रम् ॥ भज ॥

७ यावद्वित्तोपार्जनसक्तः
तावन्निजपरिवारो रक्तः ।
पश्चाद्धावति जर्जरदेहे
वार्तां कोपि न पृच्छति गेहे ॥ भज ॥

८ यावत् जीवो निवसति देहे
तावत् पृच्छति कुशलं गेहे ।
गतवति वायौ देहापाये
भार्या बिभ्यति तस्मिन् काये ॥ भज ॥

९ अर्थमनर्थं भावय नित्यं
नास्ति ततः सुखलेशः सत्यम् ।
पुत्रादपि धनभाजां भीतिः
सर्वत्रैषा विहिता रीतिः ॥ भज ॥

१० अर्थमनर्थं कलय किमर्थं
कुरुषेऽनर्थं स्वार्थे व्यर्थम् ।
आत्मार्थं वा भार्यार्थं वा
पुत्रार्थं वा मित्रार्थं वा ॥ भज ॥

११ अर्थः कुरुते शत्रुं मित्रं
मित्रं शत्रुं पुत्रकळत्रम् ।
गुरुजनबन्धून्नानाचित्रं
धर्ममधर्मं हाहा चित्रम् ॥ भज ॥

१२ बहुपुत्रादपि बहुविधकष्टं
दुष्टकुपुत्रात् सर्वं नष्टम् ।
इहसंसारे किमपि न सारं
भज कंसारिं जीवनसारम् ॥ भज ॥

१३ का ते कान्ता कस्ते पुत्रः
संसारोऽयमतीव विचित्रः ।
कस्य त्वं वा कुत आयातः
तत्वं चिन्तय तदिह भ्रान्तः ॥ भज ॥

१४ कस्त्वं कोऽहम् कुत आयातः
का मे माता को मे तातः ।
इति परिभावय सर्वमसारं
विश्वं त्यक्त्वा स्वप्नविचारम् ॥ भज ॥

१५ बालस्तावत् क्रीडासक्तः
तरुणस्तावत् तरुणीरक्तः ।
वृद्धस्तावत् चिन्तामग्नः
परे ब्रह्मणि कोपि न लग्नः ॥ भज ॥

१६ नारीस्तनभरनाभीदेशं
मिथ्या माया मोहावेशम् ।
एतन्मांसवसादिविकारं
मनसि विचारय वारंवारम् ॥ भज ॥

१७ सुखतः क्रियते रामाभोगः
पश्चातहन्त शरीरे रोगः ।
यद्यपि लोके मरणं शरणं
तदपि न मुंचति पापाचरणम् ॥ भज ॥

१८ वयसि गते कः कामविकारः
शुष्के नीरे कः कासारः ।
नष्टे द्रव्ये कः परिवारः
ज्ञाते तत्वे कः संसारः ॥ भज ॥

१९ माकुरु धनजनयौवनगर्वं
हरति निमषात् कालः सर्वम् ।
मायामयमिदमखिलं हित्वा
ब्रह्मपदं त्वं प्रविश विदित्वा ॥ भज ॥

२० यद्यपि शास्त्रकलापरिशीलः
देहारोग्ये योगे कुशलः ।
स्वयमपि वैद्यः सुखधनविपुलः
तदपि न मुंचति मृत्युः प्रबलः ॥ भज ॥

२१ मृत्युः सत्यं मृत्युः सत्यं
मनसि विचिन्तय मृत्युं नित्यम् ।
मृत्युंजय जपमनिशं जप्त्वा
जय विजयी भव मृत्युं जित्वा ॥ भज ॥

२२ योगरतो वा भोगरतो वा
सङ्गरतो वा सङ्गविहीनः ।
यस्य ब्रह्मणि रमते चित्तं
नन्दति नन्दति नन्दत्येव ॥ भज ॥

२३ अर्थयुतो वा क्षेत्रयुतो वा

सकलत्रो वा सत्पुत्रो वा ।

संसारेऽस्मिन् योजितचित्तः

शोचति शोचति शोचत्येव ॥ भज ॥

२४ कामं क्रोधं लोभं मोहं

त्यक्त्वात्मानं भावय कोऽहम् ।

आत्मज्ञानविहीना मूढाः

ते पच्यन्ते नरकनिगूढाः ॥ भज ॥

२५ अग्रे वह्निः पृष्ठे भानुः

रात्रौ चुबुकसमर्पितजानुः ।

करतलभिक्षा तरुतलवासः

तदपि न मुंचत्याशापाशः ॥ भज ॥

२६ जटिलो मुण्डी लुञ्चितकेशः

काषायांबरबहुधृतवेषः ।

पश्यन्नपिच न पश्यति मूढः

उदरनिमित्तं बहुकृतवेषः ॥ भज ॥

२७ रमणीलंपटधनहृरनिपुणं
केवलगुरुपदमठमदघूर्णम् ।
नानाडंबरकलिमलपूर्णं
मागाः कपटाचार्यमपूर्णम् ॥ भज ॥

२८ सद्गुरुचरणे निर्भरभक्तः
संसारादचिराद्भव मुक्तः ।
सेन्द्रियमानसनियमादेवं
द्रक्ष्यसि निजहृदयस्थं देवम् ॥ भज ॥

२९ प्राणायामं प्रत्याहारं
नित्यानित्यविवेकविचारम् ।
जाप्यसमेतसमाधिविधानं
कुर्ववधानं महदवधानम् ॥ भज ॥

३० पञ्चसुयज्ञविवर्जनमुग्धं
पञ्चमहृणकुसङ्गतिदग्धम् ।
शश्वद् दुष्टान्नाशनपुष्टं
त्यज दुर्ब्राह्मणमधमं भ्रष्टम् ॥ भज ॥

३१ क्षत्रं वैश्यमसंस्कृतरूढं
वेदविरुद्धाचरणं मूढम् ।
रक्ष रमेश्वर कर्मविहीनं
दीनं भारतमर्थविहीनम् ॥ भज ॥

३२ विष्णुं शुद्धं वेद्यं वैद्यं
भज न तु धनहर नास्तिकवैद्यम् ।
व्याधिनिदानविहीनं मुग्धं
त्यज यमराजसहोदरमाद्यम् ॥ भज ।

३३ बकवृकवञ्चकदुष्कृतिपूर्णं
ऋणिऋणवर्धनदुर्मतिपूर्णम् ।
गृहभूमणिधनशोषणचीर्णं
त्यज नरहिंस्रकुसीदं तूर्णम् ॥ भज ।

३४ अन्यायार्जितवित्तासक्तं
न्यायाजीविनमर्थासक्तम् ।
नीतिविहीनं निर्दयचित्तं
त्यज भज रामं धार्मिकचित्तम् ॥ भ

३५ मूढ जहीहि धनागमतृष्णां
कुरु सद्बुद्धिं मनसि वितृष्णाम् ।
यल्लभसे निजकर्मोपात्तं
वित्तं तेन विनोदय चित्तम् ॥ भज ॥

३६ नवनवनिर्मितनानान्यायं
नानामानुषरचितन्यायम् ।
नानान्यायविवादस्थानं
परिहर नानान्यायस्थानम् ॥ भज ॥

३७ मतमतियुतमतिमदमात्सर्यं
क्लेशक्रोधदुराग्रहशौर्यम् ।
षड्रिपुमर्दनवर्जितकार्यं
त्यज सद्धर्मविरुद्धाचार्यम् ॥ भज ॥

३८ त्वयि मयि चान्यत्रैको विष्णुः
व्यर्थं कुप्यसि मय्यसहिष्णुः ।
भव समचित्तः सर्वत्र त्वं
वाञ्छस्यचिराद्यदि विष्णुत्वम् ॥ भज ॥

३९ का ते कान्ता धनगतचिन्ता
वातुल किं तव नास्ति नियन्ता ।
त्रिजगति सज्जनसङ्गतिरेका
भवति भवार्णवतरणे नौका ॥ भज ॥

४० पुनरपि रमणीरमणं भरणं
पुनरप्युदरंभरणं भ्रमणम् ।
परधनहरणं दुष्कृतिकरणं
नहि नहि भगवच्चरणस्मरणम् ॥ भज ॥

४१ सद्गुरुवरणं सत्कृतिकरणं
सत्यवच(न)स्सद्धर्माचरणम् ।
श्रीहरिचरणं भवभयहरणं
भज भज सिद्धं खलु तव मरणम् ॥ भज ॥

४२ लक्ष्मीरमणं धरणीधरणं
विष्णुं शरणं भजभवतरणम् ।
सङ्कटहरणं संपत्करणं
तस्य स्मरणे नहि नहि मरणम् ॥ भज ॥

४३ सुरमन्दिरतरुमूलनिवासः
शय्याभूतलमजिनं वासः ।
सर्वपरिग्रहभोगत्यागः
कस्य सुखं न करोति विरागः ॥ भज ॥

४४ ताळच्छदकृत कुब्जकुटीरः
सायंसन्ध्या कबळाहारः ।
विविधपटच्चरधारः क्रूरः
सोपि विरिञ्चि समाहङ्कारः ॥ भज ॥

४५ मन्त्रद्रव्यविशुद्धो यागः
सर्वारम्भविरागस्त्यागः ।
कर्तु शक्यो न कलौ योगः
किं तु रमेशगुणामृतभोगः ॥ भज ॥

४६ केचिल्लीलालालसगतयः
केचिद्बाला लालितरतयः ।
केचिड्डोलायितहतमतयः
केऽपि न सन्त्यर्चितयदुपतयः ॥ भज ॥

४७ चिन्तयसर्वं चिदचिद्रूपं
तनुरिति तस्य हरेरनुरूपम् ।
कस्मात्तस्मिन् कलयसि कोपं
पश्चात् भजसि दुरापं तापम् ॥ भज ॥

४८ रात्रिंदिवमपि सेवाचर्या
कलहायैवागच्छति भार्या ।
मध्ये बांधवसेवा कार्या
कथय कदा तव देवसपर्या ॥ भज ॥

४९ स्वार्थपरायणदुर्गुणपूर्णं
हूणकुविद्यापदमदघूर्णम् ।
न्यायविवादिनमतिमदपूर्णं
त्यज धनचूषजळूकां तूर्णम् ॥ भज ॥

५० मनुजपतिं वा दिगधिपतिं वा
जलजभवं वा जगदधिकं वा ।
ममताऽहंकृतिमलिनं लोको
निन्दति निन्दति निन्दत्येव ॥ भज ॥

५१ सुमसुकुमारं शोभितमारं
रतिसुखसारं युवतिशरीरम् ।
गतंजीवितमतिघोर विकारं
दृष्ट्वा गच्छति दूरं दूरम् ॥ भज ॥

५२ यावानबलो जरया देहः
तावान्प्रबलो विषये मोहः ।
वचसि विरक्तिः श्रुतिपरिवाहः
मनसि हितस्त्वपरोऽपि विवाहः ॥ भज ॥

५३ अन्धं नयनं भूमौ शयनं
मन्दं वचनं मलिनं वदनम् ।
तस्मिन् काले गोप्तुं सदनं
वाञ्छसिरदनं तनुजानयनम् ॥ भज ॥

५४ सत्सङ्गत्वे निस्सङ्गत्वं
निस्सङ्गत्वे निर्मोहत्वम् ।
निर्मोहत्वे निश्चलतत्वं
निश्चलतत्वे जीवन्मुक्तिः ॥ भज ॥

५५ दुस्सङ्गत्वे व्यामोहित्वं
व्यामोहित्वे चलचित्तत्वम् ।
चलचित्तत्वे जन्मावृत्तिः
जन्मावृत्तौ दुःखप्राप्तिः ॥ भज ॥

५६ दुर्जनसङ्गं दुष्परिणामं
धर्मयशस्सुखवित्तविरामम् ।
रोगकरं त्यज पापचरित्रं
भज गोविन्दं पुण्यचरित्रम् ॥ भज ॥

५७ धनलंपटमतिमकुटस्थानं
प्रकटितसङ्कटविकटस्थानम् ।
दुर्घटमर्कटकपटस्थानं
झटिति त्यज कलिनटनस्थानम् ॥ भज ॥

५८ अनृतविलासदुराशयपूर्णं
कुटिलसृगालकलापरिपूर्णम् ।
दुर्नयवादिनमविनयपूर्णं
त्यज धननिगरणमकरं तूर्णम् ॥ भज ॥

५९ सत्य विहीनं धर्मविहीनं
दानदयाकुल शौच विहीनम् ।
निजदुर्बुद्धिन्यायविहीनम्
त्यजगजगर्वंकर्मविहीनं ॥ भज ॥

६० न्यायस्थानमनिष्टस्थानं
भ्रष्टकष्टकरनष्टस्थानम् ।
शिष्टविवर्जितक्लिष्टस्थानं
त्यज रे दुर्जनतुष्टिस्थानम् ॥ भज ॥

६१ वादी वा त्वं प्रतिवादी वा
नयवादी वा यदि साक्षी वा ।
भूत्वा मागा न्यायद्वारं
धर्मं कुरु कुरु वारं वारम् ॥ भज ॥

६२ न्यायागारे नाशद्वारे
दुष्टविहारे दुर्व्यापारे ।
न्यायविवाद्यन्यायाचारे
दुष्परिहारे पाहि मुरारे ॥ भज ॥

६३ भजमिवृथा विपयेपु दुराशां
विविधविचित्रमनोरथकोशाम् ।
कियदपि लभसे न हि तत्रैकं
किंतु व्रजमि महान्तं शोकम् ॥ भज ॥

६४ नष्टे नयने कस्यालोकः
चित्ते मत्ते कस्य विवेकः ।
क्षीणे पुण्ये कः सुरलोकः
कामे धूते कस्तव शोकः ॥ भज ॥

६५ नेयं सज्जनसङ्गे चित्तं
देयं दीनजनाय च वित्तम् ।
गेयं गीता नामसहस्रं
ध्येयं श्रीपतिरूपमजस्रम् ॥ भज ॥

६६ भगवद्गीता किञ्चिदधीता
गङ्गाजललवकणिकापीता ।
सकृदपि येन मुरारिसमर्चा
तस्य यमः किं कुरुते चर्चाम् ॥ भज ॥

६७ कुरुते गङ्गा सागरगमनं
व्रतपरिपालनमथवा दानम् ।
भक्तिज्ञानविहीनस्तेन
मुक्तिं न भजति जन्मशतेन ॥ भज ॥

६८ पापहतो वा पुण्ययुतो वा
सुरनरतिर्यग्जातिगतो वा ।
नारायणपदतीर्थान्मुक्तिं
विन्दति विन्दति विन्दत्येव ॥ भज ॥

६९ सुरलोकं वा शिवलोकं वा
वैकुण्ठं वा गोलोकं वा ।
लभते मर्त्यो बहुविधमुक्तिं
भगवत्कृपया कृत्वा भक्तिम् ॥ भज ॥

७० ब्रह्मज्ञानं प्राप्यापारं
ब्रह्मानन्दं प्राप्नुहि सारम् ।
शश्वद्कृत्वा ब्रह्मविचारं
गन्तव्यं हि (सु)ब्रह्मागारम् ॥ भज ॥

७१ संसारार्णवमङ्गं त्यक्त्वा
भगवद्भक्तिं मजस्त्रं कृत्वा ।
ब्रह्माण्डस्य पतिं (च) सुविदित्वा
भगवन्तं भज सर्वं हित्वा ॥ भज ॥

७२ सर्वेश्वरकृतमायायन्त्रं
सर्वव्यापकमीश्वरतन्त्रम् ।
बुध्वा जप्त्वा भवहरमन्त्रं
भज गोविन्दं परमपवित्रम् ॥ भज ॥

गोविन्दस्य स्मरणं वरणं
गोविन्दस्य हि नमनं मननम् ।
लाड् गोविन्दैर्योजितमेतत्
गोविन्दस्य तु जीयात् भजनम् ॥

श्रीमद् शंकराचार्यविरचित

श्री गोविन्दाष्टकम् ।

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१ सत्यं ज्ञानमनन्तं नित्यमनाकाशं परमाकाशं
गोष्ठप्राङ्गणरिङ्गणलोलमनायासं परमायासम् ।
मायाकल्पितनानाकारमनाकारं भुवनाकारं
क्ष्मामानाथमनाथं प्रणमत गोविन्दं परमानन्दम् ॥

२ गोपालं भूलीलाविग्रहगोपालं कुलगोपालं
गोपीखेलनगोवर्धनधृतिलीलालालितगोपालम् ।
गोभिर्निगदितगोविन्दस्फुटनामानं बहुनामानं
गोपीगोचरदूरं प्रणमत गोविन्दं परमानन्दम् ॥

३ वृन्दावनभुवि वृन्दारकगणवृन्दाराधित वंदेऽहं
कुन्दाभामलमन्दस्मेरसुधानन्दं सुहृदानन्दम् ।
वन्द्याशेषमहामुनिमानसवन्द्यानन्दपदद्वन्द्वं
वन्द्याशेषगुणाब्धिं प्रणमत गोविन्दं परमानन्दम् ॥

४ मृत्स्नामत्सीहेति[1] यशोदाताडनशैशवसंत्रासं
व्यादितवक्त्रालोकितलोकालोकचतुर्दशलोकालम् ।
लोकत्रयपुरमूलस्तंभं लोकालोकमनालोकं
लोकेशं परमेशं प्रणमत गोविन्दं परमानन्दम् ॥

५ त्रैविष्टपरिपुवीरघ्नं क्षितिभारघ्नं भवरोगघ्नं
कैवल्यं नवनीताहारमनाहारं भुवनाहारम् ।
वैमल्यस्फुटचेतोवृत्तिविशेषाभासमनाभासं
शैवंकेवलशान्तं प्रणमत गोविन्दं परमानन्दम् ॥

६ गोपीमण्डलगोष्ठीभेदं भेदावस्थमभेदाभं
शश्वद्गोखुरनि[2]र्धूतोत्कृत धूलीधूसरसौभाग्यम् ॥
श्रद्धाभक्तिगृहीतानन्दमचिन्त्यं चिन्तितसद्भावं
चिंतामणिमहिमानं प्रणमत गोविन्दं परमानन्दम् ॥

७ स्नानव्याकुलयोषिद्वस्त्रमुपादायागमुपारूढं
व्यादित्सन्तीरथदिग्वस्त्राद्युपदातुमुपाकर्षन्तम् ॥
निर्धूतद्वयशोकविमोहं बुद्धंबुद्धेरप्यन्तस्थं
सत्तामात्रशरीरं प्रणमतगोविन्दं परमानन्दम् ॥

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१ मृत्स्नामत्सिकिमीह । २ निर्धूतद्धृत ।

८ कान्तंकारणकारणमादिमनादिंकालमनाभासं
❀ कालिन्दीगतकालियशिरसिमुहुर्नृत्यन्तंच सुनृत्यन्तं
कालंकालकंलातीतं कलिताशेषं कलिदोषघ्नं
कालत्रयगतिहेतुं प्रणमत गोविन्दं परामानन्दम् ॥

गोविन्दाष्टकमेतदधीते गोविन्दार्पित चेताघो
गोविन्दाच्युतमाधव विष्णो गोगुलनायक कृष्णेति ।
गोविन्दाङ्घ्रिसरोज ध्यान सुधाजलधौत समस्ताघो
गोविन्दं परमानन्दामृतमन्तस्थं स समभ्योति ॥

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* कालिन्दीगतकालियशिरसिनृत्यन्तं मुहुर्नृत्यन्तम् ।

श्री गोविन्द पञ्चरत्नम् ।

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१ चिदानंदाकारं श्रुतिसरससारं समरसं
निराधाराधारं भवजलधिपारं परगुणम् ।
रमाग्रीवाहारं व्रजवनविहारं हरनुतं
सदा तं गोविन्दं परमसुखकन्दं भजत रे ॥

२ महामायाजालं विमलवनमालं मलहरं
सुभालं गोपालं निहतशिशुपालं शशिमुखम् ।
कलातीतं कालं गतिहयमरालं मुररिपुं
सदा तं गोविन्दं परमसुखकन्दं भजत रे ॥

३ परेशं पद्मेशं शिवकमलजेशं शिवकरं
द्विजेशं देवेशं तनुकुटिलकेशं कलिहरम् ।
खगेशं नागेशं निखिलभुवनेशं नगधरं
सदा तं गोविन्दं परमसुखकन्दं भजत रे ॥

४ रमाकांतं कांतं भवभयभयांतं भवसुखं
दुराशांतं शांतं निखिलहृदिभांतं भुवनपम् ।

विवादांतं दांतं दनुजनिचयांतं सुचरितं
सदा तं गोविन्दं परमसुखकन्दं भजत रे ॥

५ जगज्ज्येष्ठं श्रेष्ठं सुरपतिकनिष्ठं क्रतुपतिं
बलिष्ठं भूयिष्ठं त्रिभुवनवरिष्ठं वरवहम् ।
स्वनिष्ठं धर्मिष्ठं गुरुगुणगरिष्ठं गुरुवरं
सदा तं गोविन्दं परम सुखकन्दं भजत रे ॥



त्यजन्तु बान्धवाः सर्वे निन्दन्तु गुरवो जनाः ।
तथापि परमानन्दो गोविन्दो मम जीवनम् ॥

STRIKING REMARKS

Lord Bacon says —

"Some books are to be tasted, others to be swallowed and some to be chewed and digested, *viz*, some books are to be read only in parts, others to be read but not curiously and some have to be read wholly and with diligence and attention Some books also may be read by a Deputy and extracts made of them by others

But I say .—

This **Govinda Bhajana Mala** should not only be tasted, chewed, swallowed, eaten and digested, but also assimilated in the man's spiritual system with full mental absorption—with extreme devotion to Lord Govinda, preparatory to the happy renunciation and the ultimate Liberation Moksha (Salvation) as the sweetest fruition thereof

LODD GOVINDAS.



HINDI PRACHAR PRESS, TRIPLICANE, MADRAS

श्री गोविन्दाय नमः ।

गोविन्दं गोपतिं गोपं गोकुलानन्ददायकम् ।
गोगोपालपरीवारं वन्दे गोलोकनायकम् ॥

GOVINDA BHAJANA MÂLÂ

COMPILED AND TRANSLATED
BY
LODD GOVINDAS

भज गोविन्दं भज गोविन्दं भज गोविन्दं मूढमते ।
संप्राप्ते सन्निहिते काले नहि नहि रक्षति डुकृञ्करणे ॥
भज गोविन्द भज गोविन्दं गोविन्दं भज मूढमते ।

Sri Sankaracharya.

Pray to Lord Govinda
Pray to Lord Govinda Pray to Lord Govinda :
Oh Ignorant and Foolish-minded man
Beware, literary attainments do not save you when
Death, danger, disease and difficulties approach you

Pray to Lord Govinda
Pray to Lord Govinda Pray to Lord Govinda
Oh Ignorant and foolish minded man

नलिनीदलगतजलमतितरलं[1] तद्वज्जीवितमतिशयचपलम्।
विद्धि व्याध्यभिमानग्रस्तं [2]लोकं शोकहतं च समस्तम् ॥१॥

Sri Sankaracharya

भज गोविन्द भज गोविन्दं गोविन्द भज मूढमते ।

Life is so very transient and fickle
Just as the shaking water on the lotus leaf
Understand that life is immersed in disease and vanity
And the whole world is stricken with grief (1)

Pray to Lord Govinda
Pray to Lord Govinda Pray to Lord Govinda
Oh Ignorant and foolish minded man

दिनमपि[3] रजनी सायं प्रातः शिशिरवसन्तौ पुनरायातः ।
कालः क्रीडति गच्छत्यायुः तदपि न मुंचत्याशावायुः ॥२॥

Sri Sankaracharya

भज गोविन्द् भज गोविन्द् गोविन्दं भज मूढमते ।

Days and nights, evenings and mornings,
Summer and winter come and go
Though time fleets and age passes away
Maniacal desires keep clinging to you and do not abandon you (2)

Pray to Lord Govinda
Pray to Lord Govinda Pray to Lord Govinda
Oh Ignorant and foolish minded man

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1 नलिनीदलगतसलिलं तरलं 2 लोके 3 दिनयामिन्यौ

पुनरपि रजनी पुनरपि दिवसः पुनरपि पक्षः पुनरपि मासः।
पुनरप्ययनं पुनरपि वर्षं तदपि न मुंचत्याशामर्षं ॥ ३ ॥

Sankara's disciple

भज गोविन्दं भज गोविन्द गोविन्दं भज मूढमते ।

Nights and days, fortnights and months,
Ayanas (half-years) and years pass away
And return in rotation ,
But, desires and anger never leave you (3)

Pray to Lord Govinda
Pray to Lord Govinda Pray to Lord Govinda
Oh Ignorant and foolish minded man

पुनरपि* जननं पुनरपि मरणं पुनरपि जननीजठरे शयनम्
इह संसारे [1]बहुदुस्तारे कृपयाऽपारे पाहि मुरार ॥ ४ ॥

Nityanatha

भज गोविन्द भज गोविन्द गोविन्द भज मूढमते ।

The rotatory cycle of births and deaths and lying again and again in the mother's womb repeats itself Therefore Oh Murari—Lord Govinda, protect us by thy boundless grace from this endless

1 खलु

* Do not think for a moment that during the cycle of your births you will easily get Human birth again unless and until you qualify yourself for the same by acquiring sufficient quantum of virtue (not money) in this birth Note that your sins should not outweigh your virtues, lest you should be rotting in the births of lower species such as the beast, the bird,

Samsara which is the most difficult ocean to be crossed (4)

Pray to Lord Govinda
Pray to Lord Govinda Pray to Lord Govinda
Oh Ignorant and foolish minded man

अङ्गं गलितं पलितं मुण्डं दशनविहीनं जातं तुण्डम् ।
वृद्धो याति गृहीत्वा दण्डं तदपि न मुंचत्याशापिण्डम् ॥५॥

Hastâmalaka

भज गोविन्दं भज गोविन्दं गोविन्दं भज मूढमते ।

Although the body gets decayed, hairs grow gray and your face becomes toothless (by your natural teeth dropping off), although you suffer from old age and take to the staff for support, yet, the desires for worldly pleasures do not leave you! (5)

Pray to Lord Govinda
Pray to Lord Govinda Pray to Lord Govinda
Oh Ignorant and foolish minded man

अन्धं नेत्रं बधिरं श्रोत्रं व्यस्तं गात्रं कष्टचरित्रम् ।
रुष्टं मित्रं दुष्टकलत्रं तदपि न मुंचति माया चित्रम् ॥६॥

Lodd Govindas.

भज गोविन्दं भज गोविन्दं गोविन्दं भज मूढमते ।

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the reptile, the insect, the plant etc Know that according to scientific calculations the number of varieties of lives is fixed at 84,00,000.

Though one's eyes become blind, ears become deaf, body becomes weak and shattered and thus the life is subjected to sufferings, though friends become inimical and wife wicked, still Maya or illusion does not leave him! (6)

Pray to Lord Govinda,
Pray to Lord Govinda Pray to Lord Govinda
On Ignorant and foolish minded man

यावद्वित्तोपार्जनसक्तः तावन्निजपरिवारो रक्तः ।
पश्चात् [1]धावति जर्जरदेहे वार्तां पृच्छति कोपि न गेहे ॥७॥

Sankara's disciple

भज गोविन्द भज गोविन्द गोविन्द भज मूढमते ।

* Note that as long as there is capacity in you for earning wealth, so long are your relations and dependents attached to you, and after your body gets weak and disabled, persons in your very house flee away from you and do not pay heed to your words (7)

Pray to Lord Govinda
Pray to Lord Govinda Pray to Lord Govinda
Oh Ignorant and foolish minded man

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1 जीवति

* All are prone to fall on their knees before you and dance attendance on you and honour you when success is with you but the very same persons are likely to be the first to throw stones of malice on you when failure works its cloud upon you

यावत् जीवो[†] निवसति देहे तावत् पृच्छति कुशलं गेहे ।
गतवति वायौ देहापाये भार्या बिभ्यति तस्मिन् काये ॥८॥

Sri Sankaracharya.

भज गोविन्द भज गोविन्द गोविन्द भज मूढमते ।

* Know that as long as the spark of life exists in you, so long is your welfare enquired after But no sooner does the breath escape from your body than do your own wife and family dread your body (8)

Pray to Lord Govinda
Pray to Lord Govinda Pray to Lord Govinda
Oh Ignorant and foolish minded man

अर्थमनर्थं भावय नित्यं नास्ति ततः सुखलेशः सत्यम् ।
पुत्रादपि धनभाजां भीतिः[‡] सर्वत्रैषा विहिता [1]रीतिः॥ ९ ॥

Sri Sankaracharya

भज गोविन्द भज गोविन्द गोविन्द भज मूढमते ।

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† पवनो , 1 नीतिः

* Note that even your own loving wife (or wives) that clasps and clings to you, is afraid of your lifeless body as soon as the soul passes away from your body and all attractions for the specially selected body of the esteemed and affectionate husband abruptly vanish in a moment and fear comes in their stead

‡Sri Sankaracharya seems to have used the word भीति or fear appropriately which includes the fear of wealthy men

Always consider wealth as an evil In fact there is no real happiness in wealth by itself Men possessing wealth have to be afraid of even their own sons, who may be a source of menace This is the order of the day (9)

Pray to Lord Govinda
Pray to Lord Govinda Pray to Lord Govinda
Oh Ignorant and foolish minded man

अर्थमनर्थं कलय किमर्थं कुरुषेऽनर्थं स्वार्थे व्यर्थम् ।
आत्मार्थं वा भार्यार्थं वा पुत्रार्थं वा मित्रार्थं वा ॥ १० ॥

Lodd Govindas

भज गोविन्द् भज गोविन्द् गोविन्द् भज मूढमते ।

Think of the evil effects of wealth Why commit wrongful acts for its sake? The wealth so hard earned by you is not to be entirely for your own benefit Remember that when your life or that which is called 'you' leaves your body

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from their own sons mutilating the estate by claiming a division of the same, having regard to the baneful aspect of the Hindu Law that gives enormous trouble in the management of properties to parents which eventually results in the destruction of properties and the reputation of the family often owing to the instigation of interested extraneous agencies including some exceptional selfish lawyers The joint family system of Hindu Law when applied to families consisting merely of the father and his son or sons is sufficiently troublesome, and when it is extended to brothers and other collateral families and their descendants the curse knows no bounds Of course we have the other aspect of Hindu Law set out in Dayabhaga which has to be appreciated as it serves to keep the estates in tact

and when you are to be turned out of your own house for being buried or burnt to be reduced into dust or ashes you will leave all your wealth in its place or places Why then bother yourself so much in vain for the sake of wealth whether it is in the interests of yourself, your son, your wife, your friend or others ? (10)

Pray to Lord Govinda
Pray to Lord Govinda Pray to Lord Govinda
Oh Ignorant and foolish minded man

अर्थः कुरुते शात्रुं मित्रं मित्रं शात्रुं पुत्रकलत्रम् ।
गुरुजनबन्धून्नानाचित्रं धर्ममधर्मं हाहाचित्रम् ॥ ११ ॥

Lodd Govindas

भज गोविन्द् भज गोविन्द गोविन्द् भज मूढमते ।

* Wealth makes friends of foes and foes of friends and also makes enemies of wives, sons, relations and even preceptors and thus creates varieties of wonders and even converts virtue into vice in various ways Ah ! What a strange thing ! (11)

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* Those who are nearest and dearest to you and those whom you trusted as one with you, in your affluence and influence, happiness and good name may become ungrateful to you when you are in difficulties Remember that your best friends and selfish gurus and priests who have been seeking your help may turn against you and prove traitors to you in spite of their having been placed under deep obligations to you

Pray to Lord Govinda
Pray to Lord Govinda Pray to Lord Govinda
Oh Ignorant and foolish minded man

बहुपुत्रादपि* बहुविधकष्टं दुष्टकुपुत्रात् सर्वं नष्टम् ।
इह संसारे किमपि न सारं भज कंसारिं जीवनसारम् ॥१२॥

Lodd Govindas.

भज गोविन्दं भज गोविन्दं गोविन्द भज मूढमते ।

Even by a number of sons you get varieties of troubles The wicked faithless and unscrupulous son will be a bane to your whole family and its honour besides damning ten generations of your ancestors and ten of posterity In this Samsara there is nothing real But the reality consists in praying to Kamsari—Lord Govinda (12)

Pray to Lord Govinda
Pray to Lord Govinda Pray to Lord Govinda
Oh Ignorant and foolish minded man

का ते कान्ता कस्ते पुत्रः संसारोऽयमतीव विचित्रः ।
कस्य त्वं वा कुत आयातः तत्वं चिन्तय तदिह भ्रान्तः‡॥१३

Sri Sankaracharya

भज गोविन्द भज गोविन्द गोविन्द भज मूढमते ।

Think who is your wife and who is your son ? The family relationship is highly mysterious To

‡ तदिह भ्रातः, यदिद

* Your sons and daughters whom you have reared with loving care may also become ungrateful to you

whom do you belong? And whence did you come? Just consider and think of the eternal truth, without being deluded (13)

Pray to Lord Govinda
Pray to Lord Govinda Pray to Lord Govinda
Oh Ignorant and foolish minded man.

कस्त्वं कोऽहं कुत आयातः का मे [1]माता को मे तातः ।
इति [2]परिभावय सर्वमसारं विश्वं त्यक्त्वा स्वप्नविचारम्॥१४॥

Suresvara alias *Mandanamisra.*

भज गोविन्दं भज गोविन्दं गोविन्दं भज मूढमते ।

Ponder over as to "who you are and who am I, and where did I come from? Who is my mother, and who is my father?" Think that all these are illusive and mundane by giving up your attachment to the world which is after all a mere Dream (14)

Pray to Lord Govinda
Pray to Lord Govinda Pray to Lord Govinda
Oh Ignorant and foolish minded man

बालस्तावत् क्रीडासक्तः तरुणस्तावत् तरुणीरक्तः[3] ।
वृद्धस्तावत् चिन्तामग्नः[4] परे ब्रह्मणि कोपि न [5]लग्नः॥१५॥

Sri Sankaracharya

भज गोविन्द भज गोविन्द गोविन्द भज मूढमते ।

(After undergoing sufferings from within the womb of the mother), In boyhood one is given to play, in youth one is addicted to women, in old

1 जननी 2 परिभावितनिजसंसारःसर्वं 3 तरुणीसक्तः 4 चिन्तासक्त 5 सक्त'

age one is engrossed in cares and anxieties, but none at any stage of life thinks of devoting himself to the Almighty God (15)

Pray to Lord Govinda
Pray to Lord Govinda Pray to Lord Govinda
Oh Ignorant and foolish minded man

नारीस्तनभरनाभीदेशं[1] मिथ्या माया मोहावेशं[2] ।
एतन्मांसवसादिविकारं मनसि विचारय[3] वारं वारं ॥ १६ ॥

Sri Sankaracharya

भज गोविन्द भज गोविन्द गोविन्द भज मूढमते ।

After all, the charm for the developed breasts of the woman and her body from navel downwards is illusionary and full of infatuation, and they are subject to varied changes of flesh, fat and such other filthy matter. Bring this to your mind and ponder over it again and again and do not yield to temptation (16)

Pray to Lord Govinda
Pray to Lord Govinda Pray to Lord Govinda
Oh Ignorant and foolish minded man

सुखतः क्रियते [4]रामाभोगः पश्चात् हन्त शरीरे रोगः ।
यद्यपि लोके मरणं शरणं तदपि न मुंचति पापाचरणम् ॥१७॥

Sankara's disciple.

भज गोविन्द भज गोविन्द गोविन्द भज मूढमते ।

With great pleasure and delight one has

1 नारीस्तनभरनाभिनिवेश 2 दृष्ट्वा माया मोहावेशं 3 विचिन्तय 4 रामायोगः.

recourse to the enjoyment of women and as the result thereof the body gets emaciated and is subjected to diseases Although submission to death is inevitable in this world, yet it is a pity that sinful acts are not abandoned (17)

Pray to Lord Govinda
Pray to Lord Govinda Pray to Lord Govinda
Oh Ignorant and foolish minded man

वयसि गते कः कामविकारः शुष्के नीरे कः कासारः ।
नष्टे द्रव्ये कः परिवारः ज्ञाते तत्वे कः संसारः ॥ १८ ॥

Sri Sankaracharya

भज गोविन्द भज गोविन्द गोविन्द् भज मूढमते ।

After youth is gone, where is the craving for sexual pleasure? When water is dried up, of what use is the lake? When wealth is lost, where are the relatives, and retinue? When truth is realised, where is attachment to the family and the world? (18)

Pray to Lord Govinda
Pray to Lord Govinda Pray to Lord Govinda
Oh Ignorant and foolish-minded man

माकुरु धनजनयौवनगर्वं हरति निमेषात् कालः सर्वम् ।
मायामयमिदमखिलं हित्वा ब्रह्मपदं त्वं प्रविश विदित्वा ॥

Sri Sankaracharya

भज गोविन्द् भज गोविन्द् गोविन्दं भज मूढमते ॥ १९ ॥

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* क्षीणे वित्ते

Do not be carried away by the pride of your wealth, relations, friends and youth They are easily snatched away by Time in a moment Knowing therefore that these are transitory and full of illusions, cast them aside, realise the Brahman and attain salvation (19)

Pray to Lord Govinda
Pray to Lord Govinda Pray to Lord Govinda
Oh Ignorant and foolish minded man

यद्यपि शास्त्रकलापरिशीलः देहारोग्ये योगे कुशलः ।
स्वयमपि वैद्यः सुखधनविपुलः तदपि नमुंचति मृत्युः प्रबलः

Lodd Govindas

भज गोविन्द भज गोविन्द गोविन्द भज मूढमते ॥ २० ॥

Be he an eminent scientist possessing extensive knowledge, be he capable of maintaining perfect and sound health, be he one who may be practising Yoga, be he an able doctor himself, be he a person commanding all comforts and happiness, be he a possessor of enormous wealth, still the powerful Death will not leave him (20)

Pray to Lord Govinda
Pray to Lord Govinda Pray to Lord Govinda
Oh Ignorant and foolish minded man

मृत्युः सत्यं मृत्युः सत्यं मनसि विचिन्तय मृत्युं नित्यम्
मृत्युंजयजपमनिशं जप्त्वा जयविजयीभव मृत्युं जित्वा ॥

Lodd Govindas

भज गोविन्द भज गोविन्दं गोविन्द भज मूढमते ॥ २१ ॥

Remember that death is certain Certain is death Do think of death every day in your mind (which will prevent you from committing wrongful acts) Always chant the Mrutyunjaya Mantra and conquer Yama, the god of death and gloriously attain salvation, (without any recourse to Yamaloka) (21)

Pray to Lord Govinda
Pray to Lord Govinda Pray to Lord Govinda
Oh Ignorant and foolish-minded man

योगरतो वा भोगरतो वा सङ्गरतो वा सङ्गविहीनः ।
यस्य ब्रह्मणि रमते चित्तं नन्दति नन्दति नन्दत्येव ॥२२॥

Anandagiri

भज गोविन्दं भज गोविन्द गोविन्दं भज मूढमते ।

Be he a person who has devoted himself to practising Yoga, be he a person who is immersed in the enjoyment of life and women, be he a person merged in the company of his family comprising sons, wives, brothers etc , or be he a person who has discarded the society of men, so long as his mind is absorbed in the devotion of the Omnipotent and Omnipresent Almighty, he is bound to enjoy, enjoy and enjoy Brahmananda (Supreme bliss) (22)

Pray to Lord Govinda
Pray to Lord Govinda Pray to Lord Govinda
Oh Ignorant and foolish-minded man

अर्थयुतो वा क्षेत्रयुतो वा सुकलत्रो वा सत्पुत्रो वा ।
संसारेऽस्मिन् योजितचित्तः शोचति शोचति शोचत्येव

Lodd Govindas

भज गोविन्द भज गोविन्द गोविन्द भज मूढमते ॥ २३ ॥

Whether one is possessed of gold, landed property, a good wife and a dutiful son, but so long as his mind is engrossed in family and worldly matters he is bound to be worried, worried and worried (23)

Pray to Lord Govinda
Pray to Lord Govinda Pray to Lord Govinda
Oh Ignorant and foolish minded man

कामं क्रोधं लोभं मोहं त्यक्त्वात्मानं [1]भावय कोऽहम् ।
आत्मज्ञानविहीना मूढाः ते पच्यन्ते नरकनिगूढाः ॥ २४ ॥

Bharativamsa

भज गोविन्द भज गोविन्दं गोविन्द भज मूढमते ।

By giving up desires, anger, greed and passion, investigate regarding your Own Self as to "who am I and what am I" ? Those that are devoid of the knowledge of the Self are fools and are to suffer in Hell (24)

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1 पश्यति सोऽहम्

Pray to Lord Govinda
Pray to Lord Govinda Pray to Lord Govinda
Oh Ignorant and foolish minded man

अग्रे वह्निः पृष्ठे भानुः रात्रौ चुबुकसमर्पितजानुः ।
करतलभिक्षा[1] तरुतलवासः तदपि नमुंचत्याशापाशः॥२५

Subodha

भज गोविन्द भज गोविन्द गोविन्दं भज मूढमते ।

Even those who call themselves Sadhus and Sanyasins that sit with big fire in front, with scorching sun behind and are found to be resting their chins on their knees in the night and living on alms by begging and dwelling under the shade of the trees, do not get out of the fetters of desires (25)

Pray to Lord Govinda
Pray to Lord Govinda Pray to Lord Govinda
Oh Ignorant and foolish minded man

जटिलो[2] मुण्डी लुञ्छितकेशः काषायांबरबहुधृतवेषः[3] ।
पश्यन्नपि च न पश्यति मूढः [4]उदरनिमित्तं बहुकृतवेषः॥२६

Trotakacharya

भज गोविन्द भज गोविन्दं गोविन्दं भज मूढमते ।

There are different kinds of Monks, Sanyasins, Priests and Acharyas Some having their hair grown wild or plaited, others having their hair cut in different forms, and others with completely shaven

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1 करतलभिक्षः 2 जटिली 3 कृतवेषः 4 उदरनिमित्तोः

heads, clad in Kavi or Bhagava-coloured cloth and other various garbs and put on numerous deceitful appearances, after all for the sake of belly Though capable of understanding things these fools do not care to realise the Truth (26)

Pray to Lord Govinda
Pray to Lord Govinda Pray to Lord Govinda
Oh Ignorant and foolish minded man

रमणीलंपट धनहरनिपुणं केवलगुरुपद[1] मठमदचूर्णम् ।
नानाडंबरकलिमलपूर्ण मागाः [2]कपटाचार्यमपूर्णम् ॥२७॥

Lodd Govindas

भज गोविन्द भज गोविन्द गोविन्द भज मूढमते ।

Approach not such an unholy hypocritical person, who plays the role of an Acharya or Priest or Guru, who is an expert in extracting money and is voluptuous and is full of conceit, puffed up with the pride of the Headship of a Math (Mutt) and who is always prone to indulge in exhibiting varieties of shows and is fully merged in the sins of this Age of Kali

It is a wonder that audacity and selfishness have advanced to such an extent with some, that they claim themselves to be Almighty God What a specimen of the Incarnation of Ignorance ! What

greater Apachara or insult can be offered than this to God ! (27)

Pray to Lord Govinda
Pray to Lord Govinda Pray to Lord Govinda
Oh Ignorant and foolish minded man .

Sri Devakinandanacharya was constantly quoting

[1]गुरवो बहवस्सन्ति शिष्यवित्तापहारकाः ।
गुरवो विरलास्सन्ति शिष्यहृत्तापहारकाः ॥

There are many Gurus who are interested in extracting money from their disciples, but that Guru is rare who is interested in removing the ignorance and the three kinds of sufferings or the threefold agonies known as Tapatrayam from the hearts of the disciples *viz* आधिभौतिक आधिदैविक and आध्यात्मिक (Physical, Supernatural and Corporeal)

2 a अगतित्वमतिश्रद्धा ज्ञानाभासेन तृप्तता ।
त्रयः शिष्यगुणा ह्येते मूर्खाचार्यस्य भाग्यजाः ॥

Helplessness, extreme credulity and satisfaction by the shadow of knowledge—these three virtues of a disciple are due to the good luck of a foolish teacher

2 b आचिनोति च शास्त्रार्थं आचारे स्थापयत्यपि ।
स्वयमाचरते यस्मादाचार्यस्तेन सोच्यते ॥

He who is thoroughly conversant with the Shastraic lore, who establishes true Dharma among the people in practice, and who himself observes the ideal Dharma according to Shastras in conformity with the saying " Example is better than precept " is called an Acharya

सद्गुरु चरणे निर्भरभक्तः संसारादचिराद्भव मुक्तः ।
सेन्द्रियमानसनियमादेवं द्रक्ष्यसि निजहृद्यस्थं देवम् ॥

Sri Sankaracharya

भजं गोविन्द भज गोविन्द गोविन्द भज मूढमते ॥ २८ ॥

Get hold of a real Guru and attach yourself to him, and release yourself soon from the worldly turmoils By so doing and controlling your senses and your mind you will be able to visualise the God in your own heart (28)

Note that in your own body and in your own heart you have the lotus-like formation which is the miraculous seat for the blissful Brahman,and that which exists within that space as the smallest of the small, should be meditated upon as per the following Upanishad —

दहर विपाप्म परवेश्मभूत यत्पुण्डरीक पुरमध्यमस्थ ।
तत्रापि दह्र गगन विशोकस्तस्मिन्यदन्तस्तदुपासितव्यम् ॥

Tait VI 23

Pray to Lord Govinda
Pray to Lord Govinda Pray to Lord Govinda
Oh Ignorant and foolish minded man

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[1] गुशब्दस्त्वन्धकार स्यात् रुशब्दस्तन्निरोधकृत् ।
अन्धकारनिरोधित्वाद्गुरुरित्यभिधीयते ॥

The word (Gu) means darkness or ignorance, and the word (Ru) means the Remover Hence a Guru is so called as he is the Remover of Ignorance

प्राणायामं प्रत्याहारं नित्यानित्यविवेकविचारम् ।
जाप्यसमेतसमाधिविधानं कुर्ववधानं महदवधानम् ॥

Sri Sankaracharya.

भज गोविन्द भज गोविन्द गोविन्द भज मूढमते ॥ २९ ॥

Practice Pranayama and control your senses combined with steadfast meditation Distinguish the real from the unreal Fix your mind on the Divine with greater and greater concentration and thus perfect yourself, and attain the highest stage of Yogic life viz , Samadhi, and enjoy the highest eternal pleasure (*29*)

Pray to Lord Govinda
Pray to Lord Govinda Pray to Lord Govinda
Oh Ignorant and foolish minded man

What a pity that in spite of intelligence, learning, skill, keen sightedness, one cannot exercise discrimination owing to his being subjected to anger, greed, arrogance, malice aversion pride, jealousy and envy which are the terrible properties of Rajas (**रजस्**) which is the cause of bondage

As regards Pranayama, Pratyahara, Samadhi etc , see Appendix

पञ्चसुयज्ञविवर्जनमुग्धं पञ्चमहृणकुसङ्गतिदग्धम् ।
शश्वद् दुष्टान्नाशनपुष्टं त्यज [1]दुर्ब्राह्मणमधमं भ्रष्टम् ॥

Lodd Govindas.

भज गोविन्द भज गोविन्द गोविन्द भज मूढमते ॥ ३० ॥

In all religious matters give up the bad Brahmin who has spoiled himself by ceasing to perform his religious duties including the important Panchayajnas, the five daily religious rites viz, the Brahma Yajna, the Deva Yajna, the Pitri Yajna, the Manushya Yajna and the Bhuta Yajna as well as other sacred Yagas and who has degraded himself by constantly mingling with bad Panchamas and Hunas and who has taken to frequently eat any kind of impure and unwholesome food both against science and religion and who is sacrilegious and represents a bad type of a Brahmin and who is designated as a Durbrahmana by Shastras (30)

केचिदज्ञानतो नष्टा॰ केचिन्नष्टाः प्रमादतः ।
केचित् ज्ञानावलेपेन केचिन्नष्टैर्विनाशिताः ॥

Pray to Lord Govinda
Pray to Lord Govinda Pray to Lord Govinda
Oh Ignorant and foolish minded man

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[1] मुख दग्ध परान्नेन हस्तौ दग्धौ प्रतिग्रहात् ।
मनो दग्ध परस्त्रीभि ब्रह्मशाप कुत कलौ ॥

The mouth is polluted by eating the food of others, the hands are polluted by receiving unworthy and unholy gifts, and the mind is polluted by the thought of other's wives Where is the efficacy of a Brahmin's curse in this Age of Kali?

ज्ञान च सत्य च दम श्रुत च ह्यमात्सर्यमह्रीस्तितिक्षानसूया ।
यज्ञ च दान च धृतिश्शमश्च महाव्रता द्वादश ब्राह्मणस्य ॥

Spiritual Knowledge, Truth, Self-control, Learning, Freedom from Malice, Fearlessness, Endurance, Unenviousness Sacrifice, Charity, Firmness of Mind, Tranquillity—these are the twelve essential virtues of a Brahmin.

The following are the six daily indispensable duties, not only of Brahmins, but also of all Dvijas :—

स्नानं सन्ध्या जपो होमो देवतानां च पूजनम् ।
आतिथ्यं वैश्वदेवं च षट्कर्माणि दिने दिने ॥

But alas! We find in most of the cases :—

विप्राः शूद्रसमाचाराः सन्ध्यावन्दनवर्जिताः ।
ब्राह्मण्य चिह्नमेतावत् केवलं सूत्रधारणम् ॥
शिखोपवीतमात्रे च ब्राह्मण्यमवशिष्यते ।
कृन्तन्ति च विलुम्पन्ति केचिदेनां शिखामपि ॥

क्षत्रं वैश्यमसंस्कृतरूढं वेदविरुद्धाचरणं मूढम् ।
रक्ष रमेश्वर कर्मविहीनं दीनं भारतमर्थविहीनम् ॥

Lodd Govindas.

भज गोविन्दं भज गोविन्दं गोविन्दं भज मूढमते ॥ ३१ ॥

Oh Lord Vishnu! Protect the Kshatriya and the Vysya who are devoid of Samskaras, but who nominally perform them without uttering Veda Mantras ignorantly in contravention of Shastraic Ordinances[1] and fail to perform the Karmas properly. Also protect the poverty-stricken people of the Bharata Land—Poor Moneyless Indians. 31

सन्ध्याहीनोऽशुचिर्नित्यमनर्हः सर्वकर्मसु ।
यदन्यत्कुरुते कर्म न तस्य फलभाग्भवेत् ॥
(दक्षस्मृति २-२७)

Pray to Lord Govinda
Pray to Lord Govinda Pray to Lord Govinda
Oh Ignorant and foolish minded man

या चिन्ता भुवि पुत्रपौत्रभरणव्यापारसंरक्षणे
या चिन्ता धनधान्यभोगयशसां लाभे सदा जायते ।
सा चिन्ता यदि वेदमातृचरणाम्भोजेक्षण[1] चार्पिता
का चिन्ता यमराजभीमसदनद्वारप्रयाणे नृणाम् ॥
[1]क्षणेऽहैतुकां

If only a small portion of that anxiety which you entertain towards acquiring lands, maintaining your sons and grandsons, safeguarding your business transactions, acquiring wealth, securing food grains, making profit enjoyment of life, for getting name and fame, is allotted to the feet of Goddess Sandhya, the mother of all Vedas and you observe the same properly, what fear is there for you from Yama at the time of your death ? Absolutely no fear

Samskaras are indispensable religious rites and the purificatory processes for the body, soul and mind Samskaras are in the nature of sacraments observed in any creed They are as much essential to a Dvija as are the numerous formalities and forms to one seeking admission in a Club or Society and Masonic Lodge

The following is the definition of the word Samskara —

संस्क्रियते ज्ञानयोग्यतामापद्यते पुरुषस्य चित्तमनेनेति
संस्कारः

All Samskaras put together, are 40 in number including all religious duties and pious obligations. Several Samskaras play a great part as a guiding factor in Hindu law.

God Vishnu distinctly says:

1 श्रुतिः स्मृतिर्ममैवाज्ञा यस्तामुल्लङ्घ्य वर्तते ।
आज्ञाच्छेदी मम द्रोही मद्भक्तोऽपि न वैष्णवः ॥

विष्णुं शुद्धं वेद्यं वैद्यं भज न तु धनहरनास्तिकवैद्यम्
व्याधिनिदानविहीनं मुग्धं त्यज यमराजसहोदरमाद्यम् ॥

Lodd Govindas.

भज गोविन्दं भज गोविन्दं गोविन्दं भज मूढमते ॥ ३२ ॥

Trust in Lord Vishnu, the Pure and Real Doctor the Doctor of Doctors who ought to be known. Abandon such a bad Doctor as is incompetent to diagnose diseases correctly and is ignorant of the real cure, who is agnostic, irreligious greedy, and anxious to extract money from patients and others instead of being charitably disposed towards the suffering humanity, and who is practically the elder brother of King Yama. (32)

Pray to Lord Govinda:
Pray to Lord Govinda: Pray to Lord Govinda:
Oh: Ignorant and foolish-minded man.

It is said that Yama the God of Death takes away only the life of man whereas the bad Doctor takes away both life and money.

Many Doctors do not realise that disease is *latent* in the bodies of all men including their own bodies as Disease is only the forerunner of the inevitable Decease Understand that God is the true Doctor without whose help diseases can not be cured and who is also the Physician for curing that foremost of all diseases viz, the bond that binds one to this world as mentioned in Vishnu Sahasranama वैद्यो वैद्यस्सदा योगी ॥

The nervousness and inability of several Doctors is observed when epidemics of virulent type break out with powerful bacteria causing innumerable loss of lives without yielding to any treatment Hence the help of Almighty is indispensable

Instead of being content merely with the limited knowledge of physiology and chemistry and the study of organism with its mechanism and metabolism without the spiritualism attached there to and the ideas coming under the crude category of Law of Nature, the Doctors will do well to study the finer subject of the Subtle and Astral body as well And in addition to prescribing mixtures to patients they may advance the study of the mixtures of the elements (which vary from 5 to 27) and the proportionate compositions and the processes thereof It is further necessary to make a study of the mind with its five divisions known as Antahkarana, Manas, Buddhi, Chitta, and Ahankara It is also desirable to observe the several divisions of the vital airs in the body known as Prana, Apana, Vyana, Udana and Samana and their respective locations such as in the chest, in the lower part, in the whole body, in the neck and in the navel and their functions of breathing, expelling, perspiring, speechifying and digesting respectively, together with the five subdivisions of the five airs defined as Naga, Kurma, Krikara, Devadatta and Dhananjaya discharging the functions of belching

the opening of the eyes, producing appetite, causing yawning and assimilating food respectively, as also their connections with the five organs of action or senses, viz., the senses of sight, hearing, smelling, taste and touch and also the Antahkarana which is said to be the sense of senses or heart of hearts. It is essential to investigate the Atma, Soul or Spirit represented by the Finest Air, Ether or Akasa instead of being engaged only with the dissection work of lifeless body which is after all a temporary tenement of True Man.

हृदि प्राणो गुदेऽपानः समानो नाभिसंस्थितः ।
उद्गानः कण्ठदेशस्थो व्यानः सर्वशरीरगः ॥

नागश्च कूर्मः कृकरो देवदत्तो धनंजयः ।
वाग्द्वारे नाग आख्यातः कूर्म उन्मीलने स्मृतः ॥

कृकराच्चक्षुतं ज्ञेयं देवदत्ताद्विजृम्भणम् ।
न जहाति मृतं वापि सर्वव्यापी धनंजयः ॥

Think of the Maker who has set the Law of Nature into motion by introducing the work of births and deaths in about 8 millions and 4 lakhs of varieties of living beings including men viz:—

30 lakhs kinds of animals,
10 lakhs kinds of birds,
9 lakhs kinds of water lives,
11 lakhs kinds of insects,
20 lakhs kinds of immoveable lives such as trees etc and
4 lakhs kinds of other lives including men.

जलजा नवलक्षन्तु दशलक्षन्तु पक्षिणः ।
कृमिका रुद्रलक्षन्तु स्थावर लक्षविंशातः ॥
त्रिशल्लक्ष गवादीनां चतुर्लक्षन्तु मानवाः ।

These lives are divided into four classes of births viz —जरायुज —Viviparous (born from the womb) अण्डज—Oviparous (Born from an egg), स्वेदज—(generated by vapour or sweat), and उद्भिज्ज—(sprouting)

बकवृकवञ्चकदुष्कृतिपूर्णं ऋणिऋणवर्धनदुर्मतिपूर्णम्
गृहभूमणिधनशोषणचीर्णं त्यज नरहिंसकुसीदं तूर्णम् ॥

Lodd Govindas

भज गोविन्द भज गोविन्द गोविन्द भज मूढमते ॥ ३२ ॥

Avoid at once such a bad money-lender as is cruel-minded and practising usury who is always meditating like a crane on the method of squeezing out money from others, who is full of sinister motives like a wolf and who is deceitful like a jackal, who is bent upon increasing the debts of his debtors and who is eager to sap his debtors of their houses, lands, jewels and money Oh God Save the people from the hands of those wily, money lenders who charge unusually exorbitant interest and deceive by various nefarious methods of calculations with the ulterior object of knocking off the properties of others (33)

Pray to Lord Govinda
Pray to Lord Govinda Pray to Lord Govinda
Oh Ignorant and foolish minded man

अन्यायार्जितवित्तासक्तं न्यायाजीविनमर्थासक्तम् ।
नीतिविहीनं निर्दयचित्तं त्यज भज रामं धार्मिकचित्तम् ॥

Lodd Govindas.

भज गोविन्दं भज गोविन्दं गोविन्दं भज मूढमते ॥ ३४ ॥

Do not approach such of those bad lawyers and law-touts as are prone to acquire money by improper and unscrupulous means and avariciously craving to hoard ill-gotten wealth and indulge in unconscionable bargains, who are devoid of moral principles and are possessed of a merciless heart. But devote yourself to Sri Rama who is the founder of morality, justice, and righteousness. (34)

Pray to Lord Govinda :
Pray to Lord Govinda : Pray to Lord Govinda :
Oh : Ignorant and foolish-minded man.

मूढ जहीहि धनागमतृष्णां कुरु सद्बुद्धिं मनसि वितृष्णाम्।
यल्लभसे निजकर्मोपात्तं वित्तं तेन विनोदय चित्तम् ॥

Sri Sankaracharya.

भज गोविन्दं भज गोविन्दं गोविन्दं भज मूढमते ॥ ३५ ॥

Oh : Fool : Give up your thirst for always acquiring money. Develop noble and generous mentality and cultivate the spirit of contentment. Make yourself happy with whatever money you are

able to earn by honest and righteous means by discharging your duty as is ordained by Shastras

Pray, to Lord Govinda
Pray to Lord Govinda Pray to Lord Govinda
Oh Ignorant and foolish minded man

May God confer Sadbuddhi upon those with whom it has become a rare commodity, who convert sense into nonsense and nonsense into sense not to speak of the, "required nonsense" under various technicalities, and with whom stupidities and oddities have acquired validity (35)

[1]आशाया दासा ये दासास्ते सर्वलोकस्य ।
आशा दासी येषा तेषा दासायते लोक ॥

Those who are the slaves of desires, are bound to become the slaves of the whole world But to those who have made desires their slave, the whole world will become their slave

निराशस्सुखी पिङ्गलावत् Sankhya Sutra No 11, Akhyayikadhyaya
(Refer to stanzas No *2*, *3*, *5*, and *25* of this book which deal with आशा)

नवनवनिर्मितनानान्यायं नानामानुषरचितन्यायम् ।
नानान्यायविवादस्थानं परिहर नानान्यायस्थानम् ॥

Lodd Govindas

भज गोविन्द भज गोविन्द गोविन्द भज मूढमते ॥ ३६ ॥

Day by day we come across multifarious new and novel laws created by varieties of men and a number of complicated and conflicting rulings which make matters of private and public work often difficult to carry out Avoid litigation and the innumerable and graduated Law-Courts Pity there are numerous Councils and committees many of whose members indulge in prolonged and perverse discussions and keep on twisting them involving waste of time without any substantial relief to the people (36)

Pray to Lord Govinda
Pray to Lord Govinda Pray to Lord Govinda
Oh Ignorant and foolish minded man

It is unfortunate that the present day administration of Hindu Law in South India deprives the mother of her right to a share in the family properties, which is unequivocally declared by the Smritis and it is an irony of fate that the educated people who so ardently advocate the rights of women should disregard the rights of the revered mother and the dear wife On the other hand attempts are being made to introduce other female members and their decendants into the line of heirs in supersession of the rights of mothers and wives

मतमतियुतमतिमदमात्सर्यं क्लेशक्रोधदुराग्रहशौर्यम् ।
षड्रिपुमर्दनवर्जितकार्यं त्यज सद्धर्मविरुद्धाचार्यम् ॥

Lodd Govindas

भज गोविन्द भज गोविन्द गोविन्दं भज मूढमते ॥ ३७ ॥

Do not associate with the furious fanatics who have developed sectarian pride and jealousy to a high degree and have become haughty and envious and foment quarrels and anger and who conduct themselves in contravention to the noble principles of religion and philosophy without destroying the six inner enemies in man, namely, Kama, Krodha, Lobha, Moha, Mada and Matsarya (37)

Pray to Lord Govinda
Pray to Lord Govinda Pray to Lord Govinda
Oh Ignorant and foolish-minded man

It is surprising that among certain classes of people the sub-sectarian fury has advanced to such an extent as to ignore the value of religious symbols and put Namam (Tilak) on the buttocks of an elephant instead of on the forehead as reported in a case It is not proper that the worshippers of One God, the sons of one Father, and the brothers of the same Faith should indulge in quarrels It is unfortunate that many of these persons are found fighting for shadows in Civil and Criminal Courts in the name of Religion May good sense prevail with these Krodhacharis of the south, Lobhacharyas of Karnatak, Mohanandas of Upper India and Kamasastrulus of the Andhra and the Saddharma Viruddhacharyas of Western India

Note what Gita says

क्रोधाद्भवति संमोह समोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥
(*Chapter 2, slo 62*)

त्वयि मयि चान्यत्रैको विष्णुः व्यर्थं कुप्यसि [1]मय्यसहिष्णुः
[2]भव समचित्तः सर्वत्र त्वं वाञ्छस्यचिराद्यदि विष्णुत्वम् ॥
Medhatithi

भज गोविन्द भज गोविन्द गोविन्द भज मूढमते ॥ ३८ ॥

The One God who is known as Vishnu owing to His ubiquitous character is in you, in me and others and everywhere else Why do you become unnecessarily intolerant ? See yourself in everybody and in everything if you are desirous of soon identifying yourself with Vishnu Realise the popular saying सर्वं विष्णुमय जगत् ॥ (38)

Pray to Lord Govinda
Pray to Lord Govinda Pray to Lord Govinda
Oh Ignorant and foolish minded man

The one God who is all pervading is called Vishnu as the word is derived from विष् to pervade Hence all devotees of God to whatever religion or sect they may belong may be called Vaishnavas

यस्माद्विश्वमिद सर्व तस्य शक्त्या महात्मन ।
तस्मादेवोच्यते विष्णुर्विशधातो प्रवेशनात् ॥

The etymological meaning of the word Vishnu is as under —

विश्वव्यापनशीलत्वात् विष्णुरित्यभिधीयते ॥

It is a pity that while the truth is **एको विष्णुर्महद्भूतं** some persons make a distinction in God Vishnu as Vedic Vishnu and Puranic Vishnu Note that all the names of Vishnu ought to denote one and the same Supreme Being as stated in Svetasvatara Upanishad in the following verse :—

एको देव सर्वभूतेषु गूढ सर्वव्यापी सर्वभूतान्तरात्मा ।
कर्माध्यक्ष सर्वभूताधिवास साक्षी चेता केवलो निर्गुणश्च ॥

When the distinction between Siva and Vishnu itself is condemned and it is held by Shāstras that Siva and Vishnu are both one and the same Being, according to the text **शिवाय विष्णुरूपाय शिवरूपाय विष्णवे**, it is surprising that people should make any distinction between Vishnu and Vishnu The idea that Vishnu and Siva are the same is confirmed in the very Vishnu Sahasranama as follows —

सर्वः शर्वः शिवः स्थाणुर्भूतादिनिधिरव्यय ।

and it is further said in the same Vishnu Sahasranama —

स्वयम्भू शम्भुरादित्य पुष्कराक्षो महास्वन ॥

Even in Siva Sahasranama which also occurs in the same Anusāsanika Parva of Maha Bharata, Siva is addressed by the several names used for Vishnu, and he is also called Krishna (See 130th name in Siva Sahasranama)

अदन्तेदन्तरचना फलभेदाय नार्हति ।
हर एव हरि साक्षात् हरिरेव हर स्वयम ॥

Note that both Hara and Hari give the same results, the only difference being that the former ends with अ while the latter ends with इ Also note the interesting sloka given below —

वासुदेव इति वामदेव इत्यस्ति कल्पतरुयुग्ममद्भुतम् ।
आददाति सुमभेदमावहत्येकमेव फलमिष्टमर्थिनाम् ॥

Vasudeva and Vamadeva are two marvellous Kalpaka trees which put forth different kinds of flowers but bear one and the same kind of fruit to votaries according to their desires The only difference between the words **वासुदेव** and **वामदेव** is in the letters **सु** and **म** which form the word **सुम** meaning "Flower" The idea prevailing among some of the Sri Vaishnavas that the Vishnu comprised in the Hindu Trinity is separate from the Lord of Vaikuntha, seems to be an unnecessary factor in the matter of devotion, in view of the fact that Vishnu is so called because of His All-pervading

Nature on one side, and the protective character on the other It must be remembered that the Trinity Vishnu need not be treated as a separate Vishnu, because He has the same function of protection reserved to Himself which is the main function of that Lord of Vaikuntha If the power of protection had been delegated to Siva and the work of destruction to Vishnu then there could have been the justification of treating the Trinity Vishnu as a separate Vishnu

It will be also interesting to note the joint description of Siva and Vishnu given by the great Appayya Dikshita, in the following sloka recited by him before God Sri Govindaraja and God Nataraja at Chidambaram

मारमणम् उमारमण फणधरतल्प फणाधराकल्प ।
मुरमथन पुरमथन वन्दे बाणारिम् असमबाणारिम् ॥

[1]सर्वं सहिष्णु. ।
[2]सर्वं पश्य हि मायाजाल
[3]सर्वस्मिन्नपि पश्यात्मानं सर्वत्रोत्सृज भेदज्ञानम् ।

See yourself in everybody and in everything without distinction Bhagavad Gita says

सनियम्येन्द्रियग्राम सर्वत्र समबुद्धय ।
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रता ॥

(Gita Chap. 4, Slo 21.)

See also the following verse of Mukapanchasati which is an amplification of the idea सर्वत्र समबुद्धय.

शिव शिव पश्यन्ति सम श्रीकामाक्षिकटाक्षिता पुरुषा ।
विपिन भवनममित्र मित्र लोष्ट च युवतिबिम्बोष्ठम् ॥

O Lord Siva, men blessed with the Grace of Sri Kamakshi view alike the home and the forest the friend and the foe, and a clod of earth and the young damsel's Bimba-like lower lip

का ते कान्ताधनगतचिन्ता वातुल किं तव नास्ति नियन्ता
त्रिजगति सज्जनसङ्गतिरेका भवति भवार्णवतरणे नौका ॥

Padmapada

भज गोविन्द भज गोविन्द गोविन्द भज मूढमते ॥ ३९ ॥

Oh Mad man, why are you always anxiously immersed in the thought of women and wealth? Of what avail will they be to you in your ultimate eternal loneliness? Is there nobody to check you and give you proper advice? Think of Niyanta, the God and follow His commandments Consider that in all the three worlds association with the virtuous is the only thing that serves the purpose of a ship to cross the ocean of Samsara Think over and over that women and wealth will not come to your rescue when you or your soul will be in distress owing to your sinful acts 39

Pray to Lord Govinda
Pray to Lord Govinda Pray to Lord Govinda
Oh Ignorant and foolish-minded man

पुनरपि रमणी[1]रमणं भरणं पुनरप्युदरं [2]भरणं भ्रमणम् ।
परधन[3]हरणं दुष्कृति[4]करणं नहि नहि भगवच्चरणस्म-
रणम् ॥

Lodd Govindas

भज गोविन्द भज गोविन्द गोविन्द भज मूढमते ॥ ४० ॥

The order of the day seems to be to eat and drink again and again and to keep on filling up the belly and attending frequent dinner parties in spite of indigestion , to be constantly engrossed in the enjoyment of women in spite of ill-health or old age and to be engaged in maintaining them though with insufficient income , to roam about from place to place hunting after pleasures in spite of pennilessness , to knock off the money of others by various schemes and means, and to be always doing some harm or other to others in spite of education and University Degrees It is a wonder that no thought is ever bestowed on the feet of the Almighty God ! (40)

Pray to Lord Govinda
Pray to Lord Govinda Pray to Lord Govinda
Oh Ignorant and foolish-minded man

1 रमणीरमणम् In verse 26 of this book Sri Sankaracharya refers to monks as putting on deceitful appearances with kavi clothes for the sake of belly, but now-a-days we find also a number of henpecked men putting on several appearances with cloaks and collars and neckties, not only for the sake of mere belly but also for several unnecessary luxuries and gratification of lust, waiting to carry out the commandments of their better halves like an Aide-de-camp in waiting

In Mahanirvanatantra it is said --

कलिजा मानवा लुब्धा शिश्नोदरपरायणा ॥

And this idea is also found in Vishnu Purana —

नानुतिष्ठन्ति मैत्रेय शिश्नोदरपरायणा ॥

Finding that many persons are merged in the infatuation of women, a piece of warning is given in the work—Bhaja Yati Rajam, Sloka 8, as under —

कलुषनिकाय ललनाकाय पश्यन् मुह्यसि साय सायम् ।
जहि जहि हेय तद्व्यवसाय भज निरपाय चरमोपायम् ॥

It is said that one has always to attend to the important duty of devotion to God and not to be carried away by the attractions of women The idea is that one should not become a prey to the

infatuation due to women Instead of punctually and readily attending to your darling damsels every evening that wait at the doors of your office at 5–30 P.M sharp, with the motor car or carriage to take you out for drives, cinemas, dramas or games, it is highly desirable to punctually perform at least your evening prayer and thereafter attend to your pleasures or engagements instead of following the funny Gujarati proverb which says "Everything is merged in one's own self and his wife"

हू अने मारीवहु, अने एमा आव्यू सहु ।

The author of Bhajayatirajam further points out the value of not losing your precious time which is misspent by sleep and sexual pleasures in the night and slandering others in the day It says that the fool does not notice the passing away of time and little realises that he is nearing end without being able to attend to the holy work of devotion to God, as per the following verse —

निशि वनितासुखनिद्रालोल प्रात परदूषणपटुशील ।
अन्तर्याति निजायुकाल कि जानाति नर पशुशील ॥

The advice is given not to be led towards lustful life and the low-levelled lulling love attached thereto Do not therefore flirt which only gets you

dirt and ultimately you are hurt by the attraction of skirt

It is a wonder that wherever you go throughout the world, people hail the beauty of woman and it is surprising that poets are found to be extolling them in spite of the abnoxious descriptions mentioned hereunder

स्तनौ मांसग्रन्थी कनककलशावित्युपमितौ
मुखं श्लेष्मागारं तदपि च शशाङ्केन तुलितम् ।
स्रवन्मूत्रक्लिन्नं करिवरशिरस्पर्धि जघनं
मुहुर्निन्द्यं रूपं कविजनविशेषैर्गुरुकृतम् ॥

(Bhartrihari, Vairagya Satakam, Sloka 20)

2. उदरभरणम्

नैव पानादिनियमो भक्ष्याभक्ष्यविवेचनम् ।
धर्मशास्त्रे सदा निन्दा साधुद्रोहो निरन्तरम ॥

Mahanirvanatantra

It is surprising to find the inconsistent thought prevailing among a section of educated men for encouraging the Western alcoholic drinks in the name of the broad-minded cosmopolitan views while discouraging Indian alcoholic drinks by advising the labourers not to indulge in them in the

name of the moral and scientific uplift of the country, not to speak of taking to eat the non-required animal food in the hope of bringing about an admixture of nationalities even by extending matrimonial relationship with or without samskaras with foreign nations Indeed—A Really REVOLUTIONARY JUMP

Of the three W's women, wine and wealth, the first two Ws can be had, but only at the enormous sacrifice of the last W Where is the necessity for all these vagueries ! We cannot help deploring the effects of crooked civilization

इन्द्रियाणा सुखार्थाय पीत्वा च बहुल मधु ।
भविष्यन्ति मदोन्मत्ता कृत्याकृत्यविवर्जिता ॥

The following chatu sloka showing to what length topers have gone in appreciating the drinking of liquors will be really amusing

पीत्वा पीत्वा पुन पीत्वा यावत्पतति भूतले ।
उत्थाय च पुन पीत्वा पुनर्जन्म न विद्यते ॥

The above stanza is a specimen of their degenerate mentality

3 **परधनहरण** Money-making tactics Money-making methods of the present day have become so numerous that they have grown into a science and it is practically developing into money knocking

philosophy The noble idea of **परद्रव्येषु लोष्ठवत्** has been displaced by the modern ideal **परद्रव्येषु लड्डुवत्** and the idea of **धर्मे सर्वं प्रतिष्ठितम्** has been substituted by **अर्थे सर्वं प्रतिष्ठितम् ।**

In Maha Bharata it is said thus —

अर्थस्य पुरुषो दासो दासस्त्वर्थो न कस्यचित ।

Bhartrihari also says in this connection.

जातिर्यातु रसातल गुणगणस्तत्राप्यधो गच्छतात
शील शैलतलात् पतत्वभिजन सन्दह्यता वह्निना ।
शौर्ये वैरिणि वज्रमाशु निपतत्वथोऽस्तु न केवल
येनैकेन विना गुणास्तृणलवप्रायास्समस्ता इमे ॥

'Money, money, money is the only motto 'sacrifice every-thing else'

When we come across unscrupulous persons who dictate to you their own terms of unreasonable demands on pain of giving you trouble of a temporary or permanent nature, inconvenience or loss, how you are moved to helplessly submit to such demands ! It is a matter of great regret especially in the circumstances when one is unable to agitate or represent grievances owing to adverse conditions

It is said in some Sanskrit works —

अर्थार्थी जीवलोकोऽय श्मशानमपि सेवते ।

Viz love for money leads low-minded men to long for lucrative jobs even in cemetaries, but these low ideals should not be encouraged however much one may be merged in the desire of acquiring wealth "Honesty is the best policy" is certainly a worthy rule to be followed though sometimes dishonesty pays to unscrupulous persons God has given an apt description of such avaracious persons in the Gita (Chap 16 Sloka 12) as follows —

आशापाशशतैर्बद्धा कामक्रोधपरायणा ।
ईहन्ते कामभोगार्थं अन्यायेनार्थसञ्चयान् ॥

The tendency of the modern times seems to be to cheat one another and to cultivate a Klepto-maniac mentality which ought to be discouraged in the interests of society and individual character On the other hand it is desirable to encourage the ideals of honesty, equity and generosity particularly amongst those socalled educated men that require to be truly educated

It is better to suffer from some valvular disease of the heart than to entertain any fraudulent thought in the valves of the heart which is the sanctum sanctorum and the seat of God See what is stated in Uttara Narayaniya

हृदय तद्विजानीयात् विश्वस्यायतन महत् ॥

But lo, we find to our great surprise the undesirable attitudes entertained even by highly educated men as described below —

नीचससर्गनिरता परवित्तापहारका ।
परनिन्दापरद्रोहपरिवादपरा ग्वला ॥

Be aloof from the wicked who take pleasure in associating with ill-bred people, who high handedly haunt after you and unsympathetically extort money on some pretext or other, and who indulge in blackmailing and backbiting, treachery and trickery and slander without candour

अकरुणत्वमकारणविग्रह परधने परयोषिति च स्पृहा ।
सुजनबन्धुजनेष्वसहिष्णुता प्रकृतिसिद्धमिद हि दुरात्मनाम् ॥

4 दुष्कृतनिकरणम् । Sri Krishna says in the Gita —

न मा दुष्कृतिनो मूढा प्रपद्यन्ते नराधमा ।
माययाऽपहृतज्ञाना आसुर भावमाश्रिता ॥

(Gita Chap 7, Sloka 15)

Men of evil deeds, the ignorant and ignoble men will not attain Me, as they are divorced of understanding by Maya, and as they are men of demoniac nature.

The iniquity of selfishness has been described by Bhartrihari as follows —

एते सत्पुरुषा •परार्थघटका स्वार्थान्परित्यज्य ये
सामान्यास्तु परार्थमुद्यमभृत स्वार्थाविरोधेन ये ।
तेऽमी मानुषराक्षसा परधन स्वार्थाय निघ्नन्ति ये,
येतु घ्नन्ति निरर्थक परहित ते के न जानीमहे ॥

The horrible feature of दुष्कृति is to be regretted when we find the capacity of developing the incapacity of doing good to others among some of the educated men contrary to all advice received by them at the hands of a number of Chancellors or Vice-Chancellors May God forbid the association of these educated cut-throats and ill-wishers, and of those who have saturated their brains in extreme avarice, greed, and jealousy with the ideal of all in all selfishness working in the cells thereof

सद्गु[1]रुवरणं सत्कृतिक[2]रणं
सत्यवच[3]न (रस) सद्धर्मा [4]चरणम् ।
श्री हरि[5]चरणं भवभ[6]यहरणं
भज भज सिद्धं खलु तव[7] मरणम् ॥

Lodd Govindas.

भज गोविन्द भज गोविन्द गोविन्द भज मूढमते ॥ ४२ ॥

Seek a good, virtuous and pious and true Guru Do righteous and charitable acts Maintain the practice of speaking wholesome truth and observe sacred Dharma Take shelter under the feet of Lord Hari which are the means of removing the terror of the worldly bonds Is not your death absolutely certain ? (42)

Pray to Lord Govinda
Pray to Lord Govinda Pray to Lord Govinda
Oh Ignorant and foolish minded man

1 सद्गुरुवरणम् Sadguru

ब्रह्मानन्द परमसुखद केवल ज्ञानमूर्तिम्
द्वन्द्वातीत गगनसदृश तत्त्वमस्यादिलक्ष्यम ।
एक नित्य विमलमचल सर्वधीसाक्षिभूतम्
भावातीत त्रिगुणरहित सद्गुरु त नमामि ॥

Acquisition of Sadguru

बहुजन्मार्जितै पुण्यै सद्गुरुर्यदि लभ्यते ।
चतुर्वर्ग करे कृत्वा परत्रेह च मोदते ॥

Become yourself your own Guru and first study yourself, your own body, your own acts, your own self, your own Maker, your own Death and try to realise your own probable state "after Death" These enquiries will be sufficient to rouse your

mind to secure Supreme Knowledge and then gradually you become your own Guru

Note that the analysis of your own actions good and bad, the idea of calculating your own virtues and sins, the cause of your own birth, existence and sufferings and death-these ideas will help you to a great extent in advancing devotion and philosophy Add to your pocket diary the thought of death as a daily remembrancer which will greatly help you to think of your Maker, and lead to salvation It is no use depending upon those who are professional Gurus of various types, whether Brahmin or Non-Brahmin, married or unmarried, educated or uneducated, young or old, man or woman and those who have formed into communities and taken to live on Guruism from generations and who are fondly proud of being called Gurus

In Guru-gita chapter 3, sloka 78, the following is found —

गुरवो बहवस्सन्ति शिष्यवित्तापहारका ।
दुर्लभोऽय गुरुर्देवि शिष्यहृत्तापहारक ॥

Some of these Gurus are inclined to advice you not to acquire knowledge, not to study philosophy, not to observe Karmas, not to practice Yoga, but only to devote yourself to them with blind faith

and entirely depend upon them only in the name of Achalabhakti and satisfy their desires as if they have taken a permanent lease of Vaikuntha or that of Mukti

The following sloka disclaiming liberation, disclaiming Shastraic religious devotion and disclaiming knowledge will be sufficient to point out as to how sectarian views are preferred to the ideal of seeking after Truth and rational ideas after undergoing so many austerities It may be the attempt to avoid the practice of all austerities and even to defraud God by disregarding the saying—**परलोकममायया** and the desire to be merged in Samsara along with devotion, but how can this be easily possible while Samsara is a poisonous tree

Look at the following Sloka discarding even Mukti or salvation

न मे वान्छयो मोक्ष श्रुतिषु चतुरात्मानिगदितो
न शास्त्रीया भक्तिर्न पुनरिह विज्ञानमपि मे ।
कदाचिन्मा स्वामिन्यहह मयि दासे कृपयतु
स्वत स्वाचार्याणा चरणशरणे दीनकरुणा ॥

(Haridasa, a follower
of the Vallabha School)

Most of the professional Gurus are merged in worldly and family affairs and Samsaric turmoils

and yet desire to be treated on a par with God simply because of the following sloka :—

यस्य देवे पराभक्तिः यथा देवे तथा गुरौ ॥

But what can these Gurus do, while they themselves are drowned in the Ocean of Samsara ? Visvagunadarsam says :—

स्वयं तरितुमक्षमः किमपरानसौ तारयेत् ॥

Unfortunately the desire for being admired has taken a strong hold on them just in the same manner as other persons belonging to several professions are subjected to. Even regarding the school of Advaita, I learn that it is stated :—
अद्वैतं त्रिषु लोकेषु नाद्वैतं गुरुसन्निधौ ।

As regards taking to Sanyasam or renunciation it is proclaimed as per following :—

तत्वज्ञाने समुत्पन्ने वैराग्यं जायते यदा ।

तदा सर्वं परित्यज्य सन्यासाश्रममाचरेत् ॥

Mahanirvanatantra.

Viz. a person should take to the life of Sanyasin or renunciation only when his Vairagya is fully matured by giving up all concerns. Look at how Vairagya ought to be cultivated as described by Sri Sankaracharya :—

ब्रह्मादिस्थावरान्तेषु वैराग्य विषयेष्वनु ।
यथैव काकविष्ठाया वैराग्य तद्धि निर्मलम् ।

It is only when you disregard every thing in the whole of the universe like the dung of a crow you can be considered to have gained real Vairagya Where is the necessity for collecting money like taxes for enjoying paraphernalia—that too for Sanyasins against all principles of simplicity ?

But we find a number of persons taking to the life of Sanyasins, Bairagis, Sadhus, Pandarams etc, with the internal object of gaining wealth on one side and enjoying royal paraphernalia on the other and leading a princely life with a number of worldly requirements and pleasures instead of discarding them Many are found to be keenly watching to jump at the office of Mathadhipatis for securing various desires with an inwardly attachment towards the worldly matters with an outwardly detachment Some of them keep on gradually increasing their personal wealth and indirectly enriching their family members, being mostly engrossed in the management of properties with a number of schemes and engaged in litigation, correspondence, accounts, law courts, and what not Different kinds of problems concerning private, personal, Matam and Devasthanam properties keep them engaged, more than family men. The Sanyasin's Samsara is found

to be more extensive than the Samsara of family men

It is surprising to observe that while the idea of riding or driving on animals is generally condemned by charitable persons that advocate kindness towards animals we find among Sanyasins and Bairagis, the practice of riding on men or driving on vehicles carried by men even in this age of civilisation The author of Bhaja Yathi Rajam condemns this attitude of such Sanyasins as will be found in the following stanza perhaps in the light of his own observation

नरवाहनगजतुरगारूढा नारीसुतपोषणगुणगूढा ।
नानारञ्जकविद्याप्रौढा नागरिका कि यतयो मूढा ॥

The curiosity of renunciation is observed when we find some of the monks or Sanyasins going about to receive alms or Bhiksha by driving in Palanquins One does not understand why this royal life to be combined with begging ! Then again we find them carrying on Pooja from place to place and not even observing Chaturmasyam and making Pooja to girls and giving sarees to women during Navaratri festivals, etc , occasions, why this Kamya Vratha for Sanyasins ?

What a pity that even Sanyasins are merged in Moha and even become Dandies as described

above while calling themselves Tridandies (त्रिदण्डि) and Dandies (दण्डि.)

In describing the luxurious life of Sanysins Visvagunadarsam congratulates them in the following terms :—

भिक्षां कष्टमटन्ति कुक्षिभृतये पादौ गतैः क्लेशय-
न्त्यच्छन्नाः शिथिलैः पटैश्च गृहिणो जीर्णे गृहे शेरते ।
राजत्सूक्ष्मपटाः प्रशस्तशिबिकारूढा गृहिभ्योऽन्नदा
ग्रावव्यूहदृढे मठे स्थितिजुषो धन्या हि संन्यासिनः ॥

Are these seekers of wealth, fortune and worldly comforts to be considered as real Sanyasins or as some of the Sanyasins themselves admit, they are to be called Raja-Sanyasins or more appropriately Rajasa-Sanyasins?

It is to avoid the false assumption of greatness by selfish men that Sri Sankara said that the headship of Mutt should not be possessed even in a number of cycles of births as pointed out in the following sloka :—

पौरोहित्यं रजनिचरितं ग्रामणित्वं नियोगो
माठापत्यं ह्यनृतवचनं साक्षिवादः परान्नम् ।
ब्रह्मद्वेषः खलजनरतिः प्राणिनां निर्दयत्वम्
माभूदेवं मम पशुपते जन्मजन्मान्तरेऽपि ॥

Finding that it is difficult to observe all the austerities and it is impossible to lead the life of proper Sanyasam in the Kali Yuga, Shastras have condemned the taking of Sanyasam as stated below in Parasara Smriti —

अश्वालम्भं गवालम्भं सन्यासं पलपैतृकम् ।
देवरेण सुतोत्पत्ति कलौ पञ्च विवर्जयेत् ॥

But this condemnation of Sanyasa Ashrama is got over by several explanations just in the same manner as justifications are offered by several lawyers regarding their actions

As a result of the advance of Kali it is regrettable to find that among those married and unmarried Mathadhipathis and Acharyas some take to singing, some to dance, some to play on musical instruments, even such as Tabla drums, some take to the rearing of birds and animals, some are found fond of chewing tobacco, eating musk pills with betel nuts, addicted to scents and carrying gold snuff boxes and sticks with gold handles, themselves decked in silk cloths, some decked with jewels including those worn by women, some constantly attending cinemas and theatres, engrossed in naunch girls, and some even go to the length of entering into civil marriages with dancing girls, in addition to the married wife, not

to speak of the great interest evinced by some in encouraging amorous songs and a number of mischievous acts consisting of throwing Gulal powder on young females and pouring coloured water with silver and gold syringes during holy festivals, and some convicted for thefts and other criminal offences, while others are engaged in wasting public monies in personal comforts, pleasures and litigations and the enjoyment of high life, where is the necessity to approach such Acharyas having such hobbies as stated above, no matter to whatever sect or religion they may belong

आचारस्य दवीयसा घनतृषामज्ञातवेदाध्वनाम् ।
कामातङ्ककलङ्कपङ्किलहृदा केषाचिदेषामपि ॥

It is a source of some satisfaction that in one of the Vaishnava cults-Swaminarayana Sampradaya if any bad conduct is found in an Acharya, he is deposed and another substituted

It is regrettable to find the following description given by Ranganatharya, the author of Bhajayatirajam as regards some Gurus, in the light of his own observation He says —

तस्करजारविदूषकधूर्ता मस्करिमौनिदिगबरवृत्ता ।
गुप्तसतीसुतधनमदमत्ता गुरव कि परवञ्चकचित्ता ॥

Regarding professional Gurus in Viswagunadaisam we find that several of them do not care as to what kind of money they get so long as they amass wealth, as pointed out in the following —

हृत्वा मार्गे द्विजादीनखिलमपि धनं हन्त हृत्वाऽतिदृप्ता
दुर्वृत्तास्तस्करा ये वनगिरिनिलया ये च नीचा इहान्ये ।
कृत्वा चक्राङ्कमेषा झटिति विदधत किञ्च मन्त्रोपदेश
तद्दत्तैरेव वित्तैर्दधति तनुममी वशपारपरीत ॥

And he further adds that some of the professional Acharyas are so fond of money as to take to the job of giving Panchasamskaras indiscriminately without taking into consideration the class of persons to whom they give the Samskaras In sloka 193 of the said book it is stated as under —

जाराश्चोरान् किरातान् जनपदमथनान् राजपाशान् महीशान्
शिष्यान् कृत्वातिमत्ता

Means the shop of Samskara is opened to even highway robbers, hunters etc , whether deserving or not It has become something like rubber stamping work

Swami Dayananda Saraswati, the founder of Arya Samaj remarks in his book Satyarthaprakash

that by the mere burning of a particular portion of the body, a man cannot get salvation, in connection with the Mantra. अतप्ततनोर्न तदामो अश्नुते.

The assumed despatch work.

No doubt it is the true charitable disposition to elevate the position of man from worst to worse and worse to bad and bad to good ; just in the same manner as is being done to improve the conduct and character of even prisoners by the Discharged Prisoners Aid Society etc., associations and it is also natural that budmashes and rogues may expect to obtain Swarga and Moksha and therefore it is a good job of making money for several professional Acharyas by giving Panchasamskaras etc., in the name of despatching them for salvation ; but one has to see how far these priests are capable of enabling the low ordered men and criminals to obtain salvation when these Acharyas themselves are not capable of securing salvation owing to their being merged in Maya.

Behold with what result the ignorant man merges himself in Maya in his younger days being extremely attached to his family and suffers afterwards as observed in the following sloka :—

कश्चन लोके करपुटपात्रः पातुं सुतमाश्रितमठसत्रः ।
तस्मिन् वृद्धे सति सकलत्रः शपति हि रण्डासुत इति पुत्रः ॥

Thus having taken even to the life of a beggar by receiving alms in his palms and living in Matams and Satrams, by sacrificing all self-respect for the sake of his family and progeny, the deluded man gets the reward of abuses in his old age by his own son and daughter-in-law or wife and son who call him—**रण्डा पुत्रः.** (**मुण्डाकोडुका** in Telugu.) What a horrible sore disappointment!

The author of Viswagunadarsam also remarks in his book, sloka 146 consistent with the observation of Sankara's **उदरनिमित्तं बहु कृत वेषः** that certain Acharyas make a show by exhibiting a number of idols in the name of worship without realising the Oneness of That One God.

जडं गुरुरिति भ्रमन् श्रयति पुस्तकाडंबरैः ।
बहूपकरणान्वितैः बहुलविग्रहाराधनैः ॥

The following Stanza is also worthy of note in bringing out the ignorance that prevails in both the so called Guru and Sishya :-

उभावप्यश्रुतग्रन्थौ उभावपि जडात्मकौ ।
अहो मोहस्य माहात्म्यं तत्रैकः शिष्यतां गतः ॥

Both are unacquainted with Shastric lore and both are immersed in ignorance. Oh ; The power of delusion, that one chooses to become a disciple of the other!

One must understand that the technical and titular Gurus cannot be real Gurus as mentioned in Visvagunadarsa.

संकेतेनैव सिद्धं तदिदमविदुषां श्लाघ्यमाचार्यपुंस्त्वम् ॥

What a wonder it is that although, there are many highly qualified great yogin-like persons available for being made Gurus yet people have a fancy to make several disqualified persons as Gurus simply because they are descendants of a particular Acharya as will be found in the following sloka :—

अमलमतिषु लोके जागरूकेष्वनेके
ष्वपि निजगुरुवंशोत्पत्तिमेवावलोक्य ।
निगदशुभचरित्रं वेदशास्त्रानभिज्ञं
कमपि गुरुरितीमे कष्टमाराधयन्ति ॥

It is essential to consider the qualifications of Real Gurus. The following is the ideal of a real Guru. Look at the descriptions of the greatest Sadguru Dakshinamoorthy given by Sri Sankaracharya :—

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते
साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।

यत्साक्षात्करणाद्भवेन्नपुनरावृत्तिर्भवाम्भोनिधौ
तस्मै श्रीगुरुमूर्त्तये नम इद श्रीदक्षिणामूर्त्तये ॥

Meaning The real Guru is he, who is capable of making his followers realise the truth and instil in their hearts Oneness with the Almighty and who is capable of actually saving them from the cycle of rebirths (For further noble qualities of Guru I refer to Sri Dakshinamoorthy Stotram by Sri Sankaracharya)

देह प्राणमपीन्द्रियाण्यपि चला बुद्धि च शून्य विदु
स्त्रीबालान्धजडोपमास्त्वहमिति भ्रान्ता भृश वादिन ।
मायाशक्तिविलासकल्पितमहाव्यामोहसहारिणे
तस्मै श्री गुरुमूर्त्तये नम इद श्रीदक्षिणामूर्त्तये ॥

He, who is competent and pleased to impress on the minds of men that the self or I-ness is not identical with the body and the senses which are of a very transitory character and who is able to destroy all infatuation due to Maya and thus leads the people towards the knowledge of Truth is the real Guru.

अज्ञाननाशने दक्ष दीक्षित भक्तरक्षणे ।
वटमूलाश्रय त्र्यक्ष दक्षिणामूर्तिमाश्रये ॥

Definition and the qualities of a Guru :—

गकारः सिद्धिदः प्रोक्तो रेफः पापस्य हारकः ।
उकारो विष्णुरव्यक्तस्त्रितयात्मा गुरुः परः ॥
शान्तो दान्तः कुलीनश्च विनीतश्शुद्धवेषवान् ।
शुद्धाचारः सुप्रतिष्ठः शुचिर्दक्षः सुबुद्धिमान् ॥
आश्रमी ध्याननिष्ठश्च मन्त्रतन्त्रविशारदः ।
निग्रहानुग्रहे शक्तो गुरुरित्यभिधीयते ॥

A Guru is extolled as one opening the eyes of persons blinded by ignorance in the following sloka :—

अज्ञानतिमिरान्धस्य ज्ञानाञ्जनशलाकया ।
चक्षुरुन्मीलितं येन तस्मै श्रीगुरवे नमः ॥

Approach such a Guru as is described above without being deluded by professional Gurus.

Note that in view of preventing vagaries of persons calling themselves gurus and misleading the innocent people, the Almighty was pleased to assume the form of Guru Dattatreya with the highest qualified ideal of celibate life representing the Trinity for the spiritual elevation of mankind. Even among Vaishnavas we find that Sanyasins

take their Ashrama in the temple of Dattatreya at Melkote and other places.

If one is unable to procure a proper Guru the best thing will be to submit to the Lord of Universe, the Great God and obtain Mantropadesam from Him who will surely inspire in your mind the utility of the Mantra.

It will be interesting to note that Sri Ramanujacharya, the founder of Visishtadvaita School of philosophy took the holy orders from the hands of the Lord Varadaraja of Kanchi (Conjeevaram) and not from the hands of any mortal. In other words Sri Ramanujacharya was initiated by God Varadaraja Himself.

It would appear that even now the tradition holds that men seeking initiation but unable to come across a proper Guru betake themselves to the temple of Dakshinamoorthy and choose Him as their Guru by uttering the mantras in His presence in the Rock Fort Temple at Trichinopoly.

The Tamil Saint Perialvar confirms this view by saying பீதகவாடை பிரானர் பரம குருவாய் வந்து viz. the Lord Vishnu Himself comes there to initiate the deserving disciple in the form of earthly Guru.

Under these circumstances, the best thing is to think and meditate upon that Guru of Gurus,

Lord Govinda, the Supreme Teacher of Gita and get necessary knowledge and wisdom inspired by Him with mantras, tantras and yantras and obtain eternal salvation in Vaikuntha, Kailasa, Goloka, or other lokas according to the different creeds

सच्चिदानन्दरूपाय कृष्णायाक्लिष्टकारिणे ।
नमो वेदान्तवेद्याय गुरवे बुद्धिसाक्षिणे ॥

Thus we must pray to that God Sachchidananda, Krishna as our Guru

He is the true Guru as stated in Gajendramoksha —

यदक्षर ब्रह्म वदति सर्वग निशाम्य यन्मृत्युमुखात्प्रमुच्यते ।
तमीश्वर युक्तमनुत्तमैर्गुणै सनातन लोकगुरु स्मरामि ॥

In Anusmriti also we find a reference to that Loka Guru, the real Jagad Guru as per following sloka —

पर पुराण परम पवित्र पुराणमीश सुरलोकनाथम् ।
सुरासुरैरर्चितपादपद्म सनातन लोकगुरु स्मरामि ॥

I give hereunder the slokas relating to the genealogies of different Acharyas, who are also called Gurus in view of their having inculcated different main schools of philosophic thought among the followers of Hinduism.

Sri Sankaracharya's Parampara.

शङ्कर पञ्चरत्नम् ।

१. नारायणं पद्मभुवं वसिष्ठं शक्तिं च तत्पुत्रं पराशरं च ।
व्यासं शुकं गौडपदं महान्तं गोविन्दयोगीन्द्रमथास्य शिष्यम् ॥
श्री शंकराचार्यमथास्य पद्मपादं च हस्तामलकं च शिष्यं ।
तं त्रोटकं वार्तिककारमन्यान् अस्मद्गुरून् सन्ततमानतोऽस्मि ॥

२ श्रुतिस्मृतिपुराणानां आलयं करुणालयम् ।
नमामि भगवत्पादशंकरं लोकशंकरम् ॥

३ शंकरं शंकराचार्यं केशवं बादरायणम् ।
सूत्रभाष्यकृतौ वन्दे भगवन्तौ पुनः पुनः ॥

४ नमाम्यभोगिपरिवारसंपदं निरस्तभूतिमनुमार्धविग्रहम् ।
अनुग्रमुन्मृदितकाललाञ्छनं विनाविनायकमपूर्वशंकरम् ॥

५. सदाशिवसमारम्भां शंकराचार्यमध्यमाम् ।
अस्मदाचार्यपर्यन्तां वन्दे गुरुपरंपराम् ॥

Srivaishnava's Guru Parampara

रामानुज पञ्चरत्नम् ।

१ अस्मद्देशिकमस्मदीयपरमाचार्यानशेषान्गुरून्
श्रीमल्लक्ष्मणयोगिपुंगवमहापूर्णौ मुनिं यामुनम् ।
रामं पद्मविलोचनं मुनिवरं नाथं शठद्वेषिणम्
सेनेशं श्रियमिंदिरा सहचरं नारायणं संश्रये ॥

२. आदौ जगदाधारः शेषः तदनु सुमित्रा नंदनवेषः ।
तदुपरि धृतहल मुसल विशेषः तदनन्तरममवद्गुरुरेषः ॥

३. नमोनित्य दिव्यप्रबन्धादि कृद्भ्यः नमः पांचरात्रादिविद्भ्यो-
[मुनिभ्यः ।
नमोमद्गुरुभ्यो नमस्तद्गुरुभ्यः नमः पंचसंस्कारविद्यागुरुभ्यः ॥

४. धनं यस्य सद्ब्रह्म विद्यानिधानं बुधानंदरूपं स्वरूपं दधानम् ।
परप्रापकाङ्घ्रि द्वयीसंनिधानं विधानं विभूतिद्वयेशाभिधानम् ॥

५. यश्चतुरक्षरमन्त्ररहस्यं वेदतमेव वृणीहि सदस्यम् ।
तच्चरणद्वयदास्यमुपास्यं तद्विपरीतं मतमपहास्यम् ॥

Madhva Guru Parampara.

मध्व पञ्चरत्नम् ।

१. वन्दे विष्णुं नमामि श्रियमथ च भुवं ब्रह्म वायुं च वन्दे
गायत्रीं भारतीं तामपि गरुडमनन्तं भजे रुद्रदेवम् ।
देवीं वन्दे सुपर्णीमहिपतिदयितां वारुणीमप्युमां तां
इन्द्रादीन्काममुख्यानपि सकलगुरून् तद्गुरून्मद्गुरूंश्च ॥

२. अभ्रमं भङ्गरहितं अजडं विमलं सदा ।
आनन्दतीर्थमतुलं भजे तापत्रयापहम् ॥
चित्रैः पदैश्च गंभीरैः वाक्यैर्मानैरखण्डितैः ।
गुरोर्भावं व्यञ्जयन्ती भाति श्रीजयतीर्थवाक् ॥

३ अधिकल्पितकल्पोऽय प्रत्यर्थिगजकेसरी ।
व्यासतीर्थगुरुर्भूयात् अस्मदिष्टार्थसिद्धये ॥
पूज्याय राघवेन्द्राय सत्यधर्मरताय च ।
भजतां कल्पवृक्षाय नमतां कामधेनवे ॥

४ सनकादींश्च तद्वश्यान् दूर्वास सत्यप्रज्ञप्राज्ञाच्युतप्रेक्षान् ।
श्रीमध्वपद्मनाभार्यनृसिंहमाधवाक्षोभ्यान् ॥

५ प्रथमो हनुमान्नाम द्वितीयो भीम एव च ।
पूर्णप्रज्ञस्तृतीयस्तु भगवत्कार्यसाधक ॥

Vallabha Guru Parampara.

वल्लभ पञ्चरत्नम् ।

१ आदौ श्रीपुरुषोत्तम पुरहरं श्रीनारदाख्य मुनि
कृष्णव्यासगुरु शुक तदनु विष्णुस्वामिन द्राविडम् ।
श्रीमद्वल्लभनाम धाम च भजेऽस्मत्सम्प्रदायाधिप
तच्छिष्य किल बिल्वमङ्गलमह वन्दे महायोगिनम् ॥

२ श्रीयज्ञनारायणवेदमूर्ति गङ्गाधर शकररूपपुत्रम् ।
गणेशभट्ट गणनाथमूर्ति सूर्यात्मक वल्लभनामधेयम् ॥

३ शेषाशज तत्सुतलक्ष्मणार्य तत्पुत्रमेलम्मजमग्निरूपम् ।
सपूर्णरूप पुरुषोत्तमस्य श्रीवल्लभाचार्यमह स्मरामि ॥

Lord Govindas.

४ तापत्रयापहरण तरण भवाब्धेश्चेतोविशुद्धिकरण स्मरण यदीयम् ।
गोपीशभावभरण करुण निजेषु स्वाचार्यवर्यचरण शरण प्रपद्ये ॥

५ नारायणसमारम्भा वल्लभाचार्यमध्यमाम् ।
अस्मदाचार्यपर्यन्ता वन्दे गुरुपरपराम् ॥

Lodd Govindas

I have newly composed stanzas abovementioned 2, 3 and 5 in Vallabha Guru Parampara just in conformity with the abovesaid Sankara Pancha Ratnam for the sake of those Vaishnavas who may like to use them For full particulars of Vallabha's Life, refer to my Vallabhacharyacharitra

Qualifications of Guru —

१. सिद्ध सत्सप्रदाये स्थिरधियमनघ श्रोत्रिय ब्रह्मनिष्ठम्
सत्वस्थ सत्यवाच समयनियतया साधुवृत्त्या समेतम् ।
दंभासूयादिमुक्त जितविषयगण दीर्घबन्धु दयालुम्
स्खालित्ये शासितार स्वपरहितपर देशिक भूष्णुरीप्सेत् ॥

२ अज्ञानध्वान्त रोधात् अघपरिहरणात् आत्मसाम्यावहत्वात्
जन्मप्रध्वसिजन्मप्रदगरिमतया दिव्य दृष्टि प्रभावात् ।
निष्प्रत्यूहानृशस्यात् नियतरसतया नित्यशेषित्वयोगात्
आचार्य. सद्भिरप्रत्युपकरणधिया देववत्स्यात् उपास्य· ॥

Qualifications of Sishya :—

१ सद्बुद्धि साधुसेवी समुचितचरित तत्वबोधाभिलाषी
शुश्रूषुस्त्यक्तमान प्रणिपतनपर प्रश्नकालप्रतीक्ष ।
शान्तो दान्तोऽनसूय शरणमुपगत शास्त्रविश्वासशाली
शिष्य प्राप्त परीक्षा कृतविदभिमत तत्वत शिक्षणीय ॥

२ स्वाधीना शेषमत्तस्थिति यतनफल विद्धि लक्ष्मीशमेकम्
प्राप्य नान्य प्रतीया न च शरणतया कश्चिदन्य वृणीया ।
एतस्मादेव पुमा भयमितरदपिप्रेक्ष्यमोज्झोस्तदाज्ञाम्
इत्येका-नोपदेश प्रथममिहगुरो एक चिनेन धार्य ॥

It is an admitted fact that Guru is required for removing your Avidya But if he himself is immersed in Avidya and delusion such Guru is of no use The popular saying **विद्या गुरूणां गुरुः** clearly indicates that the knowledge is the Guru of all Gurus Note also the fact that the God is the Guru of all Gurus and the Greatest Guru as stated in Vishnu Sahasranama —

गुरुर्गुरुतमो धाम सत्यः सत्य पराक्रमः ॥

Wrong Bhakti

What a pity that certain section of Vaishnavas in advancing Bhakti or devotion have gone to the extent of mixing up the ideas of sexual love

between certain Gurus and disciples which are still in vogue without being condemned and eradicated by eminent thinkers of religion and devotion

It will be surprising to find that some of these Vaishnavas in dealing with devotion describe various details pertaining to sexual enjoyments such as kissing, drinking the lip-nectar, embracing and the sexual intercourse of the Goddess with God as if the God and the Goddess can be reduced to the level of an ordinary man and that of an animal Claiming to be a woman before God by acknowledging one's own weakness in the name of Nayaka Nayikibhavam is one thing but this ought not to make anybody indulge in the description of the animal sexual life between God and Goddess The following 9 forms of devotion do not inculcate such vulgar ideas

श्रवण कीर्तन विष्णो स्मरण पादसेवनम् ।
अर्चन वन्दन दास्य सख्यमात्मनिवेदनम् ॥

Even in the following sloka describing eight forms of devotion we do not find such silly ideas —

तद्भक्तजनवात्सल्य पूजाया चानुमोदनम् ।
सुमना अर्चयेन्नित्य तदर्थे दम्भवर्जनम् ॥

तत्कथाश्रवणे रागस्तदर्थे चाङ्गविक्रिया ।
तदनुस्मरणं नित्य यस्तन्नाम्नोपजीवति ॥
भक्तिरष्टविधा ह्येषा (गोतमीयतन्त्रे)

It is deplorable that they speak with the greatest delight in describing the love between God and Goddess (Radha and Krishna) in a form which is hardly decent Where is the necessity for men or women to indulge in the description of sexual pleasures between God and Goddess which are fallen to the lot of man and beast alike as per the saying **आहारनिद्राभयमैथुनं च सामान्यमेतत् पशुभिर्नराणाम्**, and hence this ought to have nothing to do in the sphere of innocent and holy devotion and high morality It is surprising that all requisites for devotion such as the ideal of renunciation, the ideal of service, the ideal of awe and reverence and the ideal of surrender before the Lord of Vaikuntha are totally abandoned To get one's self merged in the description of sexual pleasures and desires in the name of devotion, is nothing short of complete ignorance and subjecting one's own self to the abject influence of sexual ideas and excitements is certainly not the correct method of devotion The following instance given in Radhika Stotram known as "Premamruta Rasayana"

in one of the Vallabha Sampradaya works known as Brihatstotra Sarit Sagara part 2, will point out the vagueries of this aspect of the so-called devotion which lays stress on sexual enjoyments and details relating thereto, including reference to postures

रासोल्लासमदोन्मत्ता निकुञ्जसुरतोत्सुका ।
प्रियवृन्दावनावासा नाट्यकेलीकुतूहला ॥
सदामोदभरोर्म्मिमपरिहासतरङ्गिणी ।
नानानर्माकनप्रज्ञा नानाश्लेषविचक्षणा ॥
नानाचुम्बनविज्ञाना नानाबन्धमहोत्सवा ।
नानाकेलिकथाभिज्ञा सर्वदा यौवनोन्मदा ॥

Can there be a worse method of insulting the Goddess by thus describing her to be engaged in sexual love of practising the 84 Bandhas or postures of intercourse when she is our Universal Mother? (**लोक माता**) Could it be a fact? Would we describe our natural mother in similar terms?

Conisder the lofty meaning of the word Radha from its derivation

रा इत्यादानवचनो धा च निर्वृतिवाचक ।
यया प्राप्नोति मुक्तिंच साच राधा प्रकीर्तिता ॥

Is it proper even to imagine the thoughtless thought by describing her as one engrossed in sexual enjoyment when She is the giver of salvation ?

Radha is worshipped by Radha Sahasranama found in Narada Pancharatra as also by the other Radha Sahasranama given in Radha Tantra just in the same manner as the Lakshmi Sahasranama, Lalita Sahasranama etc

Another absurdity of the peculiar Bhakti cult may be noticed in the disregard of Sandhya, Japa, Homa, Brahma Yajna, Tarpana etc , as may be evident from the स्वामिनी प्रार्थना Brihatstotra Sarit Sagara, 2nd part

Thus to discourage the observance of Daily Prayers ordained by all Shastras and the study of Vedas is not at all advisable especially when so many foreign influences are already working against our Hindu Religion

Already Messrs A B C D & Co have monopolised the whole field of intellect and literature to such an extent that a large number of educated men are devoid of Sanskrit and Vedic knowledge and cannot express Veda Mantras properly and fluently in spite of having high university degrees

I give the following Chatu sloka that deals with the A B C D Mahatmya, which shows to what extent it leads after having destroyed our mother language, our biblical knowledge, our homely life and our noble Dharma

वेदा मजानन्वेदा श्रुतिरपि मृतिमापाम्ति किं शास्त्रजाल
ए बी सी डीति पाठो जगति विजयते सर्वत कालदोषात् ।
कन्यादानस्य पात्र ननु निगमविद किं तु बी ए समर्था
एम् ए एम् एल् परीक्षास्वविगतयशस पङ्क्तिमाद्या विशन्ति ॥

We know the fate of a large number of graduates that seek the employment of even attender's post with hundreds of applications and yet the above fuss mentioned in the sloka in praise of English language!

Non-difference between Guru and Disciple Non-duality A Speciality

It will be interesting to observe that after the disciple undergoes the necessary Samskaras by offering the sacrifice of all the 24 elements from the body and becomes highly qualified by being initiated in the right royal keen spiritual knowledge of Brahman and having been directed to give up all ideas of I-ness (ego) and my-ness viz **अहन्ता** and **ममता** and after the disciple realises the impor-

tance of Hamsassoham (हंसः सोऽहम्) the Guru will find no difference between himself and his disciple The Guru then has to address the disciple तत्त्वमसि and prostrate before the disciple as per following —

आत्मस्वरूप त मत्वा प्रणमेत् शिरसा गुरु ।

The following is the Mantra while offering Namaskara to a disciple by the Guru —

नमस्तुभ्य नमो मह्य तुभ्य मह्य नमो नम ।
त्वमेव तत्तत्वमेव विश्वरूप नमोस्तुने ॥

I give the above to give a clear idea of the ideal identification with Brahman.

The idea of equality between a Guru and Sishya is corresponding to the ideal of democracy No more autocracy, much less hypocrisy or sacerdotal bureaucracy

Superiority of Parents and Husband to Gurus and Acharya

The parents viz the Father and the Mother are superior to a Guru The Shastras repeatedly proclaim मातृदेवो भव, पितृदेवो भव and Acharya comes in the last It is said —

भूप्रदक्षिणषट्केन काशीयात्राशतेन च ।
यत्फल लभते मर्त्य तत्फल मातृवन्दने ॥

नान्नोदकसम दानं नैका (नद्वा) दश्या पर व्रतम् ।
न गायत्र्या परो मत्र न मातुर्दैवत परम् ॥

The virtue that a man acquires by the six circumambulations of the Earth, by a hundred pilgrimages to Kasi is acquired by a single prostration before the Mother

No charity is higher than giving food and water No religious observance is higher than the Ekadasi fast No Mantra is higher than Gayatri and no higher God than the Mother

As regards Father he is revered as follows —

पिता धर्म पिता स्वर्ग पिता हि परम तप ।
पितरि प्रीतिमापन्ने प्रीयन्ते सर्वदेवता ॥
शरीरजनकश्चैव पिता ब्रह्मोपदेशक ।
देहकर्मप्रदस्साक्षात् उपास्य परमेश्वर ॥

The Father is the Dharma, Father is the heaven, and Father is the highest penance When the Father is pleased all the Gods are propitiated.

The Father is the originator of the body. He is the initiator of the son into the knowledge of Brahma He is actually the giver of body and the root-cause for the due discharge of religious duties He is therefore the highest god to be worshipped

Sri Rama though incarnation of God has set the splendid example of Pitri Bhakti as one of the highest principles of morality and duty inculcated in the great epic Sri Ramayana and has acquired a world wide reputation as such a dutiful son

माता पित चरणकमलेभ्यो नमः is the expression always used in the commencement of all Poojas offered to God before offering Namaskara to Guru. The following Slokas regarding the adoration of parents will also be found interesting —

Prostration to Mother —

तनुरियमभिवृद्धिं समवाप्यास्ने सर्वदेवताशक्त्या ।
देव्या ययाऽ विकलया मात्रे तस्मै नमोस्तु भगवत्यै ॥

Prostration to Father—

एतत्पार्थिवदेह प्रादुरभूद्येन भगवता गुरुणा ।
सन्तु नमासि सहस्र तस्मै सर्वज्ञ मूर्तये पित्रे ॥

See what Shastras say regarding father —

मान्य पूज्यश्च सर्वेभ्य सर्वेषा जनको भवेत् ।
अहो यस्य प्रसादेन सर्वान् पश्यति मानव ॥

A Father is called **महागुरु.** It is ordained by Shastras that it is the father, who has to give Brahmopadesam to a son and not others

Thus the parents are worshipped like God if not more than God as they are the visible Cause of our Existence, as the Cause of Creation, the Brahman

In christianity God is called Father, and in Hinduism Goddess is addressed as Mother

It is unnecessary to point out as to how even God is less regarded when compared with parents as can be seen from the most popular history of Pundarika, who while shampooing the legs of his parents, God having seen his Pitri Bhakti, was pleased and appeared in the form of Sri Vitthalnatha Swami in Pandarpoor, when the young boy who would not divert his attention from the service offered to parents and therefore got hold of a brick lying by his side which was thrown in His front offering the same for a seat to be occupied by the God Sri Vitthalnatha who with great pleasure got up on the brick and stand even to this day attracting millions of people that go to worship Him from all parts of India and is popularly known as Pundarikavarada. May Pundarikasha help us!

It is a wonder to see why the Pada pooja with cash money is encouraged to add to the Moha of Sanyasins. It is ordained by Shastra

to perform the Pada Pooja of the parents, the mother and the father of course in preference to Acharyas but that is not attended to except on rare occasions, such as the performance of Samskaras, Vratas, etc, and such practice of the high religious order viz, the Pada Pooja to parents is chiefly observed in Telugu country

Husband Worship

Then we have to consider the question of ladies who have necessarily to perform Pada Pooja to their husband who is their Guru, Lord and God as per the following authority —

भर्ता देवो गुरुर्भर्ता धर्मतीर्थव्रतानि च ।
तस्मात्सर्वं परित्यज्य पतिमेकं समर्चयेत् ॥
न व्रतैर्नोमवासेन धर्मेण विविधेन च ।
नारी स्वर्गमवाप्नोति प्राप्नोति पतिपूजनात् ।

(*Sankha*)

It is said that the lord husband has to be worshipped as per—शिवत्वेन पति ध्यात्वा पूजयेद्विविधनामभिः Atri Smriti says·—शङ्करोऽपि विष्णोर्वा पतिरेवाधिकस्त्रिया

For further particulars see my Patipujavidhan regarding Pati Pooja, Pati Bhakti, Pati Seva etc.

When, thus salutation to the feet of parents and husband in preference to any Guru or Acharya is enjoined by the Shastras why encourage Pada Pooja to Acharyas and that too constantly with money instead of flowers !

2 सत्कृतिकरणम्

Satkriti—comprises Satkarma, performing Sandhya, Pooja, Vrata, Yaga, etc

Sathara—hospitality to guests and others

Sadvichara—bestowal and cultivation of good thoughts

Sadbodha—giving good advice free

Satkarya—doing good work

Sadbuddhi—developing good and noble mentality

Satsanga—association with good and virtuous people

Sadviniyoga—utilising and offering money for charity and other good purposes

Sadvartan—leading a good life with good actions

Sadachara—practice of sacred custom—not the unnecessary agita-

tion of forcibly shoving Panchamas into the interior of temples near the idols even against their will, before qualified

3. सत्य वचनम्

The value and importance of truth is stated as follows —

सत्यरूप परं ब्रह्म सत्य हि परम तप ।
सत्यमूला क्रिया सर्वा सत्यात्परतरो नहि ॥

4 सद्धर्माचरणम्

The important aspect of Saddharma is as under —

सत्यमेव व्रत यस्य दया दीनेषु सर्वदा ।
कामक्रोधौ वशे यस्य तेन लोकत्रय जितम् ॥

It is further said —

स धन्य पुरुषो लोके स कृती परमार्थवित् ।
ब्रह्मनिष्ठ सत्यसन्धो यो भवेद्भुवि मानव ॥

5 श्री हरिचरणम् —THE FEET OF GOD.

(a) Adoration at the feet of God

कदा पुन शङ्खरथाङ्गकल्पक-
ध्वजारविन्दाङ्कुशवज्रलाञ्छनम् ।

त्रिविक्रम त्वच्चरणाम्बुजद्वय
मदीयमूर्धानमलङ्करिष्यति ॥

(*Stotra Ratnam Sloka 31*)

Meaning when shall I have my head adorned by the feet of Lord Hari as described above

(*b*) Particulars of the marks

Dealing with the subject of the feet of Lord Govinda in the admiration of which every devotee is interested, I am tempted to give the following particulars of the marks (without dimensions for want of space) contained in the holy feet, the right foot having ten marks and the left nine, in all nineteen marks, as per the following from the Padmottara Khanda mentioned in Sri Krishna Pada Chihna Mahatmya, Chapter 12, in Brahma Vaivarta Purana

Brahma addressing Narada makes the following statement.—

ऊनविंशतिचिह्नानि मया दृष्टानि तत्पदे ।
दक्षिणे दश चिह्नानि वामे च नव नारद ॥

ध्वजातपत्र कमल वज्राख्य चाकुशो यव ।
स्वस्तिक चोर्ध्वरेखा चाष्टकोण चक्रमेव च ॥

चिह्नानि वामचरणे गोविन्दस्याङ्कनानि च ।
इन्द्रचाप त्रिकोण च कलश चार्धचन्द्रकम् ॥
शङ्खोऽम्बर मत्स्यचिह्न गोष्पद जाबव स्मृतम् ।
अङ्कान्येतानि भो विप्र दृश्यन्ते च यदा कदा ॥
तदा नाविहित पाद अर्चन कुरुते यदि ।
राजसूयाश्वमेधादि फलं भवति सर्वथा ॥

(c) **The colour of the Feet of God**

I now give a further beautiful Stanza dealing with the description of those tender, lotus-coloured auspicious feet of Lord Krishna which always find a place in the hearts of great Yogins producing the efficacy of giving Mukti and which have removed the pride of lotus flowers

नमस्यानिर्मृष्टाकुशलकुलयोस्ताम्रतलयो
महायोगीन्द्राणा हृदयचरयोर्मुक्तिकरयो ।
मदाविष्टश्रेष्ठद्विरदगतयोर्विश्वनुतयो-
रह लीये भिन्दत्कमलमदयोस्तेऽद्य पदयो ॥

(Vasudevanandini)

(d) **The Mahatmyam of the Dust of the Feet of God.**

न नाकपृष्ठ नच सार्वभौम न पारमेष्ठ्य न रसाधिपत्यम् ।
न योगसिद्धिर्नपुनर्भव वा वाञ्छन्ति यत्पादरज: प्रपन्ना ॥

The real devotees of the Almighty do not care for the pleasures of paradise or to secure the acquisition of kingdom or the office of Brahma or the attainment of Siddhis or even the absence of rebirths but aspire for the Dust of the Feet of God.

(e) The description of the full leg of God

I give the splendid description given of the whole huge leg of that Lord of Universe, whose feet were adored by Brahma and other Gods at the time He assumed the form of Trivikram-avatara

The following **पाद्दण्ड वर्णन** given in Dasa-kumara Charitram in its Mangala Sloka is surely deserving of our high appreciation and admiration

ब्रह्माण्डच्छत्रदण्ड शतधृतिभवनाम्भोरुहो नालदण्ड
क्षोणीनौकूपदण्ड क्षरदमरसरित्पट्टिकाकेतुदण्ड ।

ज्योतिश्चक्राक्षदण्डस्त्रिभुवनविजयस्तम्भदण्डोऽङ्घ्रिदण्ड
श्रेयस्त्रैविक्रमस्ते वितरतु विबुधद्वेषिणा कालदण्ड ॥

(f) Prostration at the Feet of God in feminine form

I think I should take advantage of further prostrating before the Feet of the Almighty who is also adored in the feminine form Thus I give

the prayer of the Feet of Goddess Kamakshi given in Mookapanchasati in the well-known Padaravindasatakam :—

कवित्वश्रीमिश्रीकरणनिपुणौ रक्षणचणौ
विपन्नाना श्रीमन्नलिनमसृणौ शोणकिरणौ ।
मुनीन्द्राणामन्त करणसरणौ मञ्जुसरणौ
मनोज्ञौ कामाक्ष्या दुरितहरणौ नौमि चरणौ ॥

Not being content with the above Stanzas in praise of the Feet of the Almighty I should like to give one more Stanza dealing with the feet of the Mother Goddess who looks at us,-the humble devotees-with all the maternal love for our protection

त्वदन्य पाणिभ्यामभयवरदो दैवतगण
त्वमेका नैवासि प्रकटितवराभीत्यभिनया ।
भयात्त्रातु दातु फलमपि च वाञ्छासमधिक
शरण्ये लोकाना तव हि चरणावेव निपुणौ ॥

(Soundarya Lahari Slo 4)

(g) The Mahatmyam of the Dust of the Feet of Goddess

पादरजो माहात्म्यम्

तनीयास पासु तव चरणपङ्केरुहभव
विरिञ्चिस्सञ्चिन्वन्विरचयति लोकानविकलम् ।

वहत्येन शौरि कथमपि स ग्स्रेण शिरसा
हरस्सङ्क्षुद्यैन भजति भसितोद्धूलनविधिम् ॥

(Soundarya Lahari)

By putting a small quantity of the dust of the lotus-like feet of Goddess, Brahma becomes able to do the work of creation Vishnu carrying the dust on his thousands of heads does his part of the work of protection, and Siva applying the said dust on the whole of his body reduces the whole world into dust

(*h*) **God's Foot Water**

पाद तीर्थम्

Connected with the dearest of all dear things to be retained in the hearts of all viz the feet of my Lord, the Lord of all the numerous Universes is the sacred Teertha of His Feet

Delightfully do I give the splendid Stanza for taking the delicious **पाद तीर्थ** Pada Teertha of God which is the holiest of all holy waters, holier than all holy rivers, full of all virtues, on the drop of which when taken or put in your mouth with the holiest of holy leaves, the holy basil sometimes containing the splendid fragrance of saffron and purified camphor, you are bound to be taken to

heaven provided of course your devotion for Him is really real Remember that there is nothing equal to the sacred Teertha for purifying your mind and soul, for destroying your sins and for giving you salvation A few drops of the sacred Teertha is the best medicine which cannot be secured by all researches in all the laboratories of the world by any Platonic scientist It is the richest and the priceless medicine not for diseases but a real cure for deceases A sure remedy for unostentatious religious men giving much longer lease than the leases of 999 years at least for enjoing the celestial pleasures of Devalokas before actual final Mukti

Firstly I give the Veda Mantra that can be used for taking the Pada Theertha of God or even Mahaprasada of God on which Vidyaranya has dealt with his commentary.

तदस्य प्रियमभि पाथोअश्याम् - नरोयत्रदेवयवोमदन्ति
उरुक्रमस्य सहिबन्धु रित्था - विष्णो पदेपरमेमध्वउत्स ॥

The following is the Stanza from Brahmanda Purana which deals with the Mahatmya of Pada Theertha of the Holy God —

गगापुष्कर नर्मदाच यमुना गोदावरी गोमती
तुगाद्वारवती प्रयागबदरी वाराणसी सिधुभि ।

कन्यासेतु सरस्वती प्रभृतिभि ब्रह्माण्डमध्ये जले
तीर्थस्नान मनन्तकोटिफलद श्रीविष्णु पादोदकम् ॥

(i) **Vedic Mantras on the feet of God and Padodaka**

१ चरण पवित्रं वितत पुराण येन पूतस्तरति दुष्कृतानि ।
तेन पवित्रेण शुद्धेन पूता अतिपाप्मानमराति तरेम ॥

२. लोकस्य द्वारमर्चिमत्पवित्र ज्योतिष्मद्भ्राजमान महस्वत् ।
अमृतस्य धारा बहुधा दोहमान चरण नो लोके सुधिता दधातु ॥
(तै ब्रा ३-१२-३)

These Mantras are useful for the worship of the feet of God, and they are used in offering Padyam in Sraddha and in praise of Sudarsana by Vaishnavas who also use during the commencement of Asirvadam

If further information is required regarding the value and importance of the feet of Almighty I refer to the Slokas given in the "Vakya Vritti" in Stotra Ratnakaram and other works

(j) **Complete submission at the Feet of God**

Look at the humblest and sincerest method of submission to the Great God and the confessions made of the follies and failings one is bound to commit at least to some extent and the catholic manner in which one begs to Almighty to excuse

him of all or any of them and enable him to secure the merit for obtaining salvation by worshipping His Feet.

अमर्याद क्षुद्रश्चलमतिरसूयाप्रसवभू
कृतघ्नो दुर्मानीस्मरपरवशो वञ्चनपर ।
नृशम पापिष्ठ कथमहमितो दु खजलवे-
रपारादुत्तीर्णस्तव परिचरेय चरणयो ॥

The above Stanza is quite in conformity with the prayer offered during the time of circumambulation to God at the end of Pooja by stating—

पापोऽहं पापकर्माह पापात्मा पापसंभव ।
त्राहि मा कृपया देव शरणागतवत्सल ॥

Some of the devotees however having true convictions of their own do not care to make such admissions and consider that there is no necessity for the same as they do not like to be called sinners and hence giving expression to such utterance is not liked by them I therefore feel that the sloka be modified as under in regard to such special cases —

पुण्योऽह पुण्यकर्माह पुण्यात्मा पुण्यसभव ।

Form of Prostrating at the Feet of Hari.

Apart from the manner in which the Feet of the Almighty have to be worshiped by several sets of thousand names each (Sahasranamas) and sometimes even by a lakh of names with 108 and more varieties of beautiful flowers and the sacred holy basil and the other sacred and scented leaves, one has to offer his prayers in the humblest form according to the description given below with real devotion, real attachment, real submission, real obedience and real faithfulness without playing any tricks even with God as is done by many Purohits and Archakas and thus prostrate at His feet

बद्धत्वाञ्जलिना नतेन शिरसा गात्रै सरोमोद्गमै
कण्ठेन स्वरगद्गदेन नयनेनोद्गीर्ण बाप्पाम्बुना ।
नित्य त्वच्चरणारविन्दयुगलध्यानामृतास्वादिना-
मस्माक सरसीरुहाक्ष सतत सपद्यता जीवितम् ॥

I further give the formula of making prostration before God viz , Namaskara as the same is worth observing by devotees —

उरसा शिरसा दृष्ट्या मनसा वचसा तथा ।
पद्भ्या कराभ्या जानुभ्या प्रणामोऽष्टाङ्ग ईरित ॥

One has to prostrate before God by the chest, by the head, by the eyes, by mind, by speech, by the legs, by the folded hands and by the knees bent Thus the eight elements are required for a proper Namaskara or prostration The happy and sublime result of such Namaskara is as under —

भूमौ निपत्य य कुर्यात् कृष्णेऽष्टाङ्गनति सुधी ।
सहस्रजन्मज पाप त्यक्त्वा वैकुण्ठमाप्नुयात् ॥

Name of God—Hari

Having dealt with the subject of Hari Charanam, I proceed to point out the importance and the value of the word Hari

The popular name of Hari is known to all as the destroyer of sins as per saying **हरिर्हरति पापानि,**

It is needless to point out the value of the name Hari in this age of Kali as stated below —

हरेर्नाम हरेर्नाम हरेर्नामैव केवलम् ।
कलौ नास्त्येव नास्त्येव नास्त्येव गतिरन्यथा ॥

But having regard to the unnecessary **query** put by the people merged in worldly **worries** being engaged in lands, Khushki and **Tari** and finding large amounts for payments of **Vari** and coming across people acting like **Nari,** and many

a Brahmin found fond of eating **Kari,** and taking to the taste of spiced **Curry,** vitamin advocates engaged in eating **Berry** and **Cherry,** though others indulge in eating **Poori** and **Kachori,** and generally possessing the pride of wealth **Verri,** where is the time to think of **Hari?** But remember that all civilized acts done in **hurry** contribute towards causing your death also in **hurry** and you are never free to think of **Hari** **Bury** all your infatuated ideas to be always **merry** but devote yourself to **Hari** Do not always be fond of driving in **Garry** and ever be anxious to see your wife **carry** and keep on fondly longing to see the children **marry** disregarding the sufferings that make you feel **sorry,** but think of Lord **Hari** Unless you detach yourself from **Pari** however much **Sundari** and take to **Dari,** how can you get salvation at the feet of Lord **Hari?** Nothing like seeking the help of **Hari** as Sri Sankara has sought by addressing Him as **Murari** (*Vide* stanza 4 of this book)

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* Vari = வரி = taxes, Nari = நரி = fox, Kari = கறி = or meat, spiced Curry = கரி = hot vegetables, Kachori = कचोरी = cake made of wheat and black gram, Khushki & Tari = खुष्की & तरी = dry and wet lands, Verri = வெறி = Madness, Garry = गाड़ी = Carriage, Pari = परी = Nymph or Fairy, Sundari, = सुन्दरी = Beautiful Lady, Dari = दरी = Cave

Oh Lord Hari : Thou art—

पापापहारी, भक्तानुसारी, गीताप्रचारी
संसारतारी, नरकान्तकारी, कल्याणकारी
दशावतारी, यमुनाविहारी, गिरिराजधारी
तमोऽपहारी, बहुदैत्यमारी, कंसारि, शौरि

Hero of all heroes before whom all are zeros)

Save us, bless us and confer all bliss on us

6 **भवभय हरणम्**

The prostration at the feet of God is a real medicine to obtain relief from the fear of worldly bonds It is the real solace and a true instrument for obtaining salvation See the following —

भवत्पादाम्भोज भवजलधिपोत भजति य
ससंसाराब्धि तरति तरतीत्येव निगम· ।

7 **खलु तव मरणम्**

जातस्य हि ध्रुवो मृत्यु ध्रुव जन्म मृतस्य च ॥

(*Gita 2-17*)

देहिनोऽस्मिन् यथा देहे कौमार यौवन जरा ।
तथा देहान्तरप्राप्ति धीरस्तत्र न मुह्यति ॥

(*Bhagavad Gita, Chap 2 Slo 13*)

To whoever is born, death is certain and birth is as certin to whoever dies, unless one is specialised in the art of securing salvation

Remember that you do not allow sins to accumulate by your misdeeds, lest ,

यम।किंकरकरशूले लोले पतदभिघातविपाले फाले ।
दहति तनु प्रतिकूले काले क रमयसि तत्काले बाले ॥

(*Bhaja Yathi Rajam*)

So avoid the rigorous punishments that will be inflicted on you as stated above by the beatings you will receive on your forehead, by the piercing of the Sula (trident) and by being thrown into the burning fire by the servants of Yama

लक्ष्मी[1] रमण धरणी[2] धरण विष्णु[3] शरणं भजभवतरणम् ।
सङ्कटहरण संपत्करणं तस्य स्मरणे नहि नहि मरणम् ॥

Lodd Govindas

भज गोविन्द भज गोविन्द गोविन्द भज मूढमते ॥ ४३ ॥

Take shelter under Lord Vishnu who is the holder of the world, and the Lord of Lakshmi, who enables men to swim across the sea of Samsara, who removes calamities and confers prosperity By the bestowal of your thought on the glorious Lord Vishnu you will never, never be affected by the tortures of Yama **(43)**

Note what is stated in Tait Upanishad 11 8 1 —

भीषास्माद्वातः पवते भीषोदेति सूर्यः ।
भीषास्मादग्निश्चेन्द्रश्च मृत्युर्धावति पञ्चम इति ॥

Meaning Yama will run away from you owing to the terror of Almighty Vishnu From His fear the wind blows, from His fear the sun rises, from His fear fire burns, from His fear Indra pours water and fifthly Yama likewise runs away from His terror

Pary to Lord Govinda

Pray to Lord Govinda Pray to Lord Govinda,
Oh Ignorant and foolish-minded man

1 लक्ष्मी रमणम्

रमाया रमणस्थान राम रामविदो विदु ।
रमया रमते सार्ध तेन रामविदुर्बुधा ॥

Hence prostrate before Lakshmi Ramana-Sri Rama

2 धरणी धरणम्

The name of Dharanidharana is given to Lord Vishnu for various reasons viz because on account of His having held up the world in the form of Varaha and also in view of His holding this world along with other worlds in His body The marvellous aspect of the wonderful scientific arrangement made by Vishnu, the Lord of Universe is evident from the fact of the power of gravitation given to this as also the

other worlds working with their different rotations and revolution but for which splendid arrangement the several worlds visible through huge telescopes and non-visible, may dash with each other and smash into pieces

अह संवर्तको वह्निरनिलो धरणीधरः ॥

(Vishnu Sahasranama)

3 विष्णु शरणम्

शरणं प्रपन्नाये ध्यानयोग विवर्जिता ।
तेऽपिमृत्युमतिक्रम्य यान्ति तद्वैष्णवं पदम् ॥

Those that submit to Lord Vishnu and surrender unto Him will be able to fight out Yama or His messengers and obtain bliss Hence the following sloka —

कार्यक्रियाकारणमप्रमेय हिरण्यबाहु वरपद्मनाभम् ।
महाबल वेदनिधि सुरोत्तम व्रजामि विष्णु शरण जनार्दनम् ॥

(Gajendramoksha Slo 82)

There is no greater object that can be achieved in this world than that of entirely submitting to God, Almighty and seeking shelter under His feet

In the following four Charama Slokas, which are considered to be the most important devotional

keynotes for securing protection at the hands of God who has made the following promises during His several incarnations

As **Krishna** He assures —

सर्वधर्मान्परित्यज्य मामेक शरण व्रज ।

अह त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुच ॥

(Srimad Bhagavad Gita)

As **Rama** He assures —

सकृदेव प्रपन्नाय तवास्मीति च याचते ।

अभय सर्व भूतेभ्यो ददाम्येतद्व्रत मम ॥

(Sri Ramayana)

As **Varaha** He assures —

स्थिते मनसि सुस्वस्थे शरीरेपिच यो नर ।

धातुसाम्ये स्थिते स्मर्ता विश्वरूप च मामजम् ॥

ततस्त म्रियमाणन्तु काष्ठपाषाण सन्निभम ।

अह स्मरामिमद्भक्त नयामि परमा गतिम् ॥

(Varaha Purana)

As **Nrisimha** He assures —

सत्य ब्रवीमि मनुजा स्वय मूर्ध्वबाहु ।

योमा मुकुन्द नरसिह जनार्दनेति ॥

जीवन् जपत्यनुदिन मरणे ऋणीव ।
पाषाणकाष्ठ सदृशाय ददामि मुक्तिम ॥

Hence the highest order of devotion is to entirely resign unto Him because the Lord has made the Sankalpa and taken the vow of protection once for all for the sake of His devotees

श्री कृष्ण शरणम्

In view of the first Charama Sloka contained in Srimad Bhagavad Gita, perhaps Sri Vallabhacharya seems to have adopted the Ashtakshari Mantra of Sri Krishna known as **श्री कृष्ण शरणंमम**

In addition to the Krishnashtakshari Mantra **श्री कृष्ण शरणं मम,** prescribed by Sri Vallabhacharya, we find the original Krishnashtak—shari Mantra with Bijaksharas given in Brahma Vaivarta Purana in Chapter 45, being the Mantra initiated by Mahadeva (Siva) to Manasa Devi, the presiding deity of Mantras, created by Brahma as per the following —

मन्त्राधिष्ठातृदेवीन्ता मनसा ससृजे तत ।
तपसा मनसा तेन बभूव मनसा च सा ॥

This Manasa Devi, after having performed the pooja of Siva in Kailasa for thousand years obtain-

ed the Ashtakshari Mantra of Sri Krishna as per the following authority —

भक्त्या सपूज्य कैलासे तुष्टाव चन्द्रशेखरम् ।
दिव्य वर्षसहस्रञ्च त सिषेवे मुने सुता ॥

आशुतोषो महेशश्च तस्या तुष्टो बभूवह ।
महाज्ञान ददौ तस्यै पाठयामास साम च ॥

कृष्णमन्त्र कल्पतरु ददावष्टाक्षर मुने ।
लक्ष्मी माया काम बीज डेऽन्त कृष्णपद तदा ॥

(श्री ह्री क्लीं नम कृष्णाय)

Now I also give the Krishna Saranashtakam, which may be liked by the devotees seeking shelter under Him

श्रीकृष्ण शरणाष्टकम् ।

सर्वसाधनहीनस्य. पराधीनस्य सर्वत ।
पापपीनस्य दीनस्य, श्रीकृष्ण शरण मम ॥ १ ॥

ससारसुखसप्राप्तिसमुखस्य विशेषत ।
बहिर्मुखस्य सतत, श्रीकृष्ण शरण मम ॥ २ ॥

सदा विषयकामस्य, देहारामस्य सर्वदा ।
दुष्टस्वभाववामस्य, श्रीकृष्ण शरण मम ॥ ३ ॥

ममारसर्पदष्टस्य, धर्मभ्रष्टस्य दुर्मते ।
लौकिकप्राप्तिकष्टस्य, श्रीकृष्ण शरण मम ॥ ४ ॥

विस्मृतस्वीयधर्मस्य, कर्ममोहितचेतस ।
स्वरूपज्ञानशून्यस्य, श्रीकृष्ण शरणं मम ॥ ५ ॥

ससारसिधुमग्नस्य भग्नभावस्य दुष्कृते ।
दुर्भावलग्नमनस , श्रीकृष्ण शरण मम ॥ ६ ॥

विवेकधैर्यभक्त्यादिरहितस्य निरन्तरम् ।
विरुद्धकरणासक्ते , श्रीकृष्ण शरणं मम ॥ ७ ॥

विषयाक्रान्तदेहस्य, वैमुख्यहृतसन्मते ।
इन्द्रियाश्वगृहीतस्य, श्रीकृष्ण शरण मम ॥ ८ ॥

To me devoid of all means, ever dependant on others in every respect, fattened by sins, to my humble and poor self, Lord Krishna shall be the Refuge.

To me who am always hankering after worldly pleasures, and immersed in bodily comforts, and ill-natured and bitten by the Serpent of Samsara and fallen from virtue, may Lord Krishna be the Refuge

Forgetful of Religious duties that I am, blinded by worldly pursuits, ignorent of Self, drowned in the ocean of Samsara, full of disappoint-

ments and engaged in misdeeds with my mind concentrated on evil thoughts devoid of discrimination fortitude and devotion and led away by the unbridled horses of sense organs, may Sri Krishna be my Refuge

I further point out the Panchakshari Mantra of Sri Krishna, which is also a very valuable and sacred Mantra for the devotees of Krishna which may be used with great advantage It is **कृष्ण नवास्मि**

In Gautamiya Tantra it is said

> सर्वेषु मन्त्रवर्गेषु श्रेष्ठो वैष्णव उच्यते ।
> वैष्णवेषु च सर्वेषु कृष्णमन्त्रा फलाधिका ॥
> य स्मरेत सदा मन्त्र श्रीकृष्ण शरण मम ।
> अष्टाक्षर जपेन्नित्य यमो दृष्ट्वाहि शङ्कते ॥

Of course we have got the much esteemed popular Ashtakshari and Dvadasakshari etc Vedic Mantras known as **ॐ नमा नारायणाय, ॐ नमो भगवतेवासुदेवाय** and also the mantra **ॐ नमा विष्णवे** and all these are appl cable to the same Sri Maha Vishnu, Sri Krishna only, and onght to be used freely

As I think it will be interesting to give the Veda Mantra of Sri Krishna which occurs in Rig Veda and which having regard to the elasticity of Sanskrit language with its various

grammars and certain principles of Meemamsa such as Sruti, Linga, Vakya, Prakarana etc, the Mantra can be used for Krishna just in the same manner as the Vedic Rama Mantra for Rama on which commentary also has been written

The Vedic Krishna Mantra —

कृष्ण नियान हरय सुपर्णा अपो वसाना दिवमुत्पतन्ति ।
त आववृत्रन्त्सदनादृतस्यादित् घृतेन पृथिवी व्युद्यते ॥
(ऋग्वेद-अ २ व २३ म १ अ २२ म १६४ ऋक् ४७)

कृष्ण कृष्णपरमात्मान नियान नियन्तार उद्दिश्य (कामक्रोधादि) अरिषड्वर्गस्य हर्तार तथाभूत, सुपर्णा सु शोभन पर्ण पूरण (व्यापन इति यावत) येषा ते तथोक्ता भगवत चैतन्याशा दैवी सपत्ति विशिष्टा जीवा इति यावत अप शुक्ररूपा (आपो मे रेतसि श्रिता इति श्रुते) वसाना ऊर्ध्वरूपेण धारयन्त ऊर्ध्वरेतस इत्यर्थ दिव प्रकाशमान वैकुण्ठलोक उत्पतन्ति उद्दिश्य गच्छन्ति ते सज्जीवा ऋतस्य सदनात् पुण्यलोकात् आववृत्रन् आगतवन्त आदित् अत एव घृतेन तेषा पुण्येन पृथिवी इय भूमि व्युद्यते विविध उद्यते सिक्ता सती सस्यादिभि आढ्या भवति । पूर्व पुण्यलोकात् आगत्य स्वरूपवैभव सानिध्येन भूमि समृद्धा कृत्वा तदनु कृष्णो द्देशेन पुनरावृत्तिरहित वैकुण्ठ प्राप्नुवन्तीति भाव

The virtuous souls who have conquered the six inner enemies, who carry happiness wherever

they pervade and who by the control of passions have conserved their energy after coming to the Earth from the higher world and purifying the Earth by their presence and making it yield plenty of crops and the like for the benefit of mankind, march towards the Heaven to reach Lord Krishna, the Controller of the Universe, to such Krishna do I pray!

श्रीकृष्णस्मरणम् ।

The value of meditating upon Sri Krishna and his Mantra has been expounded as follows —

श्रीकृष्णमन्त्रस्मरण मनोनैर्मल्यकारणम् ।
भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशया ॥

Recollecting the small sloka composed by me about 40 years ago regarding Krishna Smaranam I take a delight in giving the same here which will also be found in my book Krishna Sandhya

कृष्ण स्मरामि भुवनत्रयसुन्दराङ्गम्
बृन्दावनान्तचरमम्बुजकोमलाक्षम् ।
विष्णु प्रपन्नजनचातककालमेघम्
दीनार्तिखण्डनमखण्डविभूतिनाथम् ॥

It is stated in Shastras—

सदा स्मरेत य कृष्ण यमस्तस्य करोति किम् ।
भस्मीभवन्ति तस्याशु महापातकराशय ॥

What can Yama do to him who always meditates upon Sri Krishna? Nothing, because all his sins are burnt down and reduced to ashes

प्रायश्चित्तान्यशेषाणि तप कर्मात्मकानि वै ।
यानितेषामशेषाणा कृष्णानुस्मरण परम् ॥

Note that the utterance of the word Krishna with godly devotion is capable of producing the virtues derived by repeating Vishnu Sahasranama thrice

नाम्ना सहस्र दिव्याना त्रिरावृत्त्या तु यत्फलम् ।
एकावृत्त्या तु कृष्णस्य तत्फल लभते नर ॥

(Brahma Vaivarta Purana, Krishnajanma Khanda 13-45-62)

The value of uttering the name of Krishna has been emphasised in Nrisimha Purana as follows.—

नारका कृष्ण कृष्णेति नारसिंहेति चुक्रुशु ।
इति सकीर्तितो विष्णुर्नारकैर्भक्तिपूर्वकम् ॥
नारक्यो यातना· सर्वास्तेषा नष्टा महात्मनाम् ॥

Sri Krishna, the particular name of Sri Maha Vishnu has acquired very great popularity and a

peculiar glory and high superiority of all the names of God Because out of the four kinds of Avataras, *viz*, Abhinnavatara, Bhinnavatara, Avishtavatara and Amsavatara, He is the fullest Avatara or Sampurnavatara as per the following authority found in Maha Bharata, Udyoga Parva

कृष्णो हि पूर्णकलया सभूतो लोकगुप्तये ।
मत्स्याद्या ह्यशरूपास्ते तत्तत्कार्यस्य सिद्धये ॥

Derivations of the word Krishna —

(१) कर्षति आत्मसात्करोति, आनन्दत्वेन परिणमयति
मनो भक्ताना, इति कृष्ण ।

(२) कर्षयत्यरीन्महाप्रभावशक्त्या, इति कृष्ण ।

(३) कर्षति सर्वान् स्वकुक्षौ प्रलयकाले इति कृष्ण ।

The following stanzas relating to the name of Sri Krishna found in Krishnopanishad, Maha-bharata, Brahmavaivarta Purana etc, will be interesting.

Definitions of the word Krishna.—

कृष्णशब्दार्थ निरूपणम् ।

(१) कृषिर्भूवाचक शब्दो णश्च निर्वृतिवाचक ।
नयोरैक्यात् परं ब्रह्म कृष्ण इत्यभिधीयते ॥

(*Krishnopanishad*)

(२) कृषिर्निर्वाणवचनो णकारो मोक्ष एव च ।
अकारो दातृवचन तेन कृष्ण इति स्मृत ॥

(३) कृषिरुत्कृष्टवचनो णश्च तद्भक्तिवाचक ।
अश्चापि दातृवचन कृष्णम्नेन विदुर्बुधा ॥

(४) कृषिश्च परमानदे णश्च तद्दास्यकर्मणि ।
नयोर्दाता च यो देव तेन कृष्ण प्रकीर्त्तित ॥

(*Brahmavaivarta Purana*)

(५) कृशब्द शोषयेत्पाप ण्णशब्दस्तापमहतिम् ॥

षट्स्वरूपी कृष्णः ।

ब्रह्मणो वाचक कायमृकारोऽनन्तवाचक ।
शिवस्य वाचक षश्च णकारो धर्म एव च ॥
अकारो विष्णोर्वचनं श्वेतद्वीपनिवासिन ।
नरनारायणार्थस्य विसर्गो वाचक स्मृत ॥
सर्वाधार सर्वबीजम्नेन कृष्ण इति स्मृत ॥

(*Brahmavaivarta Purana, Krishnajanma Khanda*)

Sri Krishma says in Maha Bharata regarding Himself as to why He is called Krishna —

कृषामि मेदिनीं पार्थ भूत्वा कृष्णायसोमहान् ।
कृष्णो वर्णश्च मे यस्मात् तेन कृष्णोह मर्जुन ॥

(शान्ति पर्व १६३–४९)

It will be worth noting to find that all people including Vaishnavas, Smarthas and others at the completion of all Karmas conclude them by stating the words सर्वं श्रीकृष्णार्पणमस्तु dedicating everything to Lord Krishna

Lord Krishna has fascinated the largest number of people in the world and is adored not only by persons belonging to several cults of Vaishnavism but also by a large number of Saivas, Smarthas and Saktas, not to speak of persons other than those of the Hindu nation, and Sri Krishna has been highly admired as the Great Author of Srimad Bhagavad Gita and the Great Teacher of the essence of philosophies contained therein. He is the Grandmaster of Yogins He is worshipped not only by the nine methods of devotion, but also by other methods, one of them being to love Him as a "Little Son" *i e*, by पुत्र वात्सल्यं consistently with His very First Childhood at the Beginning of the Creation as per the sloka—वटस्य पत्रस्य पुटे शयानं बालं मुकुन्दं मनसा स्मरामि

The following are the 64 noble qualities of Sri Krishna mentioned in Srimad Bhagavata, something like the popular 64 Kalas or arts —

अयं नेता सुरम्याङ्गः सर्वसल्लक्षणान्वितः ।
रुचिरस्तेजसा युक्तो बलीयान्वयसान्वितः ॥

विविधाद्भुतभाषावित् सत्यवाक्य प्रियवद ।
वावदूकस्सुपाण्डित्यो बुद्धिमान्प्रतिभान्वित ॥
विदग्धश्चतुरो दक्ष कृतज्ञ सुदृढव्रत ।
देशकालसुपात्रज्ञ शास्त्रचक्षु शुचिर्वशी ॥
स्थिरो दान्त क्षमाशीलो गम्भीरो धृतिमान्सम ।
वदान्यो धार्मिक शूर करुणो मान्यमानकृत् ॥
दक्षिणो विनयी ह्रीमान् शरणागतपालक ।
सुखी भक्तसुहृत्प्रेमवश्य सर्वशुभकर ॥
प्रतापी कीर्तिमान्रक्तलोक साधुसमाश्रय ।
नारीगणमनोहारी सर्वाराध्य समृद्धिमान् ॥
वरीयान् ईश्वरश्चेति गुणास्तस्यानु कीर्त्तिता ।
सदा स्वरूपसंप्राप्त सर्वज्ञो नित्यनूतन ॥
सच्चिदानन्दसान्द्राङ्ग सर्वसिद्धिनिषेवित ।
अविचिन्त्यमहाशक्ति कोटिब्रह्माण्डविग्रह ॥
अवतारावलीबीज हतारि गतिदायक ।
आत्मारामगुणाकर्षी ह्यमी कृष्णेकिलाद्भुता ॥
सर्वाद्भुतचमत्कारलीलाकल्लोलवारिधि ।
अतुल्यमधुरप्रेममण्डितप्रियमण्डल ॥
त्रिजगन्मानसाकर्षी मुरळीकलकूजित ।
असमानर्द्धिरूपश्रीविस्मापितचराचर ॥

गोविन्दस्य गुणाहयेते चतु षष्टिरुदाहृता ॥

I now give the horoscope of Sri Krishna which will be interesting from the astronomical historical and other points of view

The birth of Lord Krishna, if it is to be called a birth at all which is not so but incarnation has taken place at the time of the following planetary conjunction as per the work of astronomy known as खमाणिक्यम् "Kha-Manikyam" —

उच्चस्था शशिभौमचान्द्रिशनयो लग्नं वृषो लाभगो
जीव· सिहतुलालिपु क्रमवशात् पूषोशनोराहव ।
नैशीथ समयोऽष्टमी बुधदिन ब्रह्मर्क्षमत्र क्षणे
श्रीकृष्णाभिधमबुजेक्षणमभूदावि परं ब्रह्म तत् ॥

Zodiac of Sri Krishna.

<table>
<tr><td>गु</td><td></td><td>ल
च के</td><td></td></tr>
<tr><td></td><td colspan="2" rowspan="2">राशि चक्रम्</td><td></td></tr>
<tr><td>कु</td><td>सू</td></tr>
<tr><td></td><td>रा</td><td>शु
श</td><td>बु</td></tr>
</table>

In this connection I also give the following **एकश्लोकी भागवतम्** which is so popular and which gives in a nutshell the history of Sri Krishna.

आदौ देवकिदेविगर्भजनन गोपीगृहे वर्धनम्
मायापूतनजीवितापहरण गोवर्धनोद्धारणम् ।
कंसच्छेदन कौरवादि मथन कुन्तीसुतापालन
एतद्भागवत पुराणकथित श्रीकृष्णलीलामृतम् ॥

It is said that those devotees who are always engrossed in the thought of Sri Krishna easily get merged in Him just like sacrificial offerings in the fire as per the following stanza.

कृष्णे रता कृष्णमनुस्मरन्ति
रात्रौ च कृष्ण पुनरुत्थिता ये ।
ते भिन्नदेहा प्रविशन्ति कृष्ण
हविर्यथा मन्त्रहुत हुताशे ॥

(*Krishnamritamaharnava by Madhvacharya*)

It is therefore said that one ought to bestow his thought on God without delay

कृष्ण त्वदीयपदपङ्कजपञ्जरान्त
अद्यैव मे विशतु मानसराजहस ।
प्राणप्रयाणसमये कफवातपित्तै
कण्ठावरोधनविधौ स्मरण कुतस्ते ॥

One has to certainly consider the position that he may become absolutely unable to think of God at the time of his death when doctors will be pouring all sorts of useless mixtures in the mouth and inserting needles on your body in the name of injections and doing operations on you before ever Yama or his Kinkaras think of pricking or kicking you, when your throat will get clogged by phlegm, when your brain will be in the full delirium and when you will be totally unable to speak or pay any attention to the thought of God If you have been leading a good life and secured the favour of God it is possible that you will be engrossed in the thought of God at the time of your death and obtain salvtion as stated in Bhagavad Gita, Chap 8, Slo 5

> अन्तकाले च मामेव स्मरन् मुक्त्वा कलेबरम् ।
> य प्रयाति स मद्भावं याति नास्त्यत्र सशय ॥

Note that one has to lead such yogic life so as to be able to control his mind in such a manner as to concentrate and meditate upon Him at the time of death with a view to get bliss In Gita Chap 8, Slo 9 and 10 Sri Krishna prescribes the following method to be adopted for gaining the above purpose He says —

प्रयाणकाले मनसाचलेन
भक्त्या युक्तो योगबलेन चैव ।
भ्रुवोर्मध्ये प्राणमावेश्य सम्यक्
स तं परं पुरुषमुपैति दिव्यम् ॥

But where is the attempt made for this high attainment in the midst of doctors' medicines, comprising Strychine Strophanthus, Spirits-Vini-Gallisi besides Panopepton, the most disagreeable and nautiating Gomamsa Rasa—extract of "Prime lean," beef—given in the false hope of maintaining hearts action without considering the Flash of Call that stops the heart 'Tuck' Why this unmecassary Polution of the soul ? Remember that the secret of life is entirely in the hands of the invisible and not easily knowable power.

As regards the name of Sri Krishna Sri Sankaracharya observes as follows —

विना यस्य ध्यानं व्रजति पशुतां सूकरमुखां
विना यस्य ज्ञानं जनिमृतिभयं याति जनता ।
विना यस्य स्मृत्या कृमिशतजनिं याति स विभुः
शरण्यो लोकेशो मम भवतु कृष्णोऽक्षिविषयः ॥

May that Sri Krishna, the Refuge and the Lord of Universe appear before my eyes, without meditating on whom men become equal to a beast just as a pig and the like ; without knowing whom men get into the fear of rebirths and re-deaths ; and without remembering whom they get the lives of worms

I may add the following sloka for the readers attention —

एकोऽपि कृष्णस्य कृतः प्रणामो दशाश्वमेधावभृथैश्च तुल्यः ।
दशाश्वमेधी पुनरेति जन्म कृष्णप्रणामी न पुनर्भवाय ॥

Unlike the other Avataras Sri Krishna has played such a wonderful part in the annals of History, Religion, Philosophy and Yoga that he has opened the eyes of the world as to how the God has to be worshipped Krishna is worshipped as a Child as Balakrishna He is worshipped along with cows as Gopalakrishna He is worshipped as one playing the flute as Muraleedhar Krishna or Venugopalakrishna He is worshipped with conch and discus शंख चक्र etc , as Maha Vishnu. He is worshipped as Yogeshvara, the Master of Yogins and as the Teacher as Gitacharya as propounder of profound knowledge of the essence of philosophy He is worshipped as a

charotees as Parthasarathy. (of course the Driver of the whole Universe.) He is worshipped as the holder of the Govardhana mountain on the tip of his little finger and who is also worshipped as Virat, the Controller of several globes and whose main residence is in Goloka said to be over and above Vaikuntha.

Think of the glory of Sri Krishna, the Mighty Ruler of the Universe and His Huge, Unlimited, Grand, Blazing Dazzling, Baffling, Terrific and yet Loving Form shown to Arjuna and others by blessing them with the specially capacitated powerful divine vision to be able to see His Whole Form in *one glance*, so that your veneration towards Him will advance further and further. Worship Him, the Foremost Deity and leave every thing unto His hands, by trusting Him and this is all that can be done in this world and this course itself is the greatest achievement. I may suggest to adore Him by performing His Pooja, with my Srouta Maha Pooja Vidhan provided one knows the Veda Mantras and if one requires a complete set of necessary requisites for the Pooja the same may be taken from my Pati Pooja Vidhan, 3rd edition.

Also perform Archanas of Sri Krishna with Krishna Ashtottara Satanama, Krishna Sahasra-

nama, Prachanda Krishna Sahasranama, Bhagavatheeya Krishna Sahasranama, being the thousand names of Sri Maha Vishnu inclusive of various Leelas displayed in the ten Avataras described in Srimad Bhagavata, or with the popular Bharatheeya Vishnu Sahasranama, Gopala Sahasranama or Vasudeva Sahasranama, with plenty of fresh fragrant flowers or gold and silver made flowers or real pearls or diamonds and other precious stones or with gold and silver coins and occasionally with a lakh of lotuses just as the Pooja of Siva is performed with a lakh of Bilva tri-petals according to your love, devotion and *purse* with a liberal mind without playing any duplicity Do not forget the holy basil, the garland of which is worn by Sri Krishna, who is therefore called **तुलसीदाम भूषण**

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* *As regards Sri Krishna's birth, there are slight changes of certain planets in His horoscope and some differences are found which require scrutiny by able astronomers Some say, it was 100 years B K (before Kali) Viz before the closing of Dvapara Yuga i.e in 8, 63, 900th year of the Dvaparayuga that Sri Krishna made His appearance in the form of a baby and Vishnu as per the following, sloka* —

श्रीमच्छ्रावणमासिकेऽसितदळेऽष्टम्या तिथौ चन्द्रजे
रोहिण्या निशि मध्यभागसमये योगाधिपे वज्रगे ॥
शुक्रस्य स्थिर लग्नके सुखगते सूर्ये विधौ लग्नगे
धर्मस्थान गते तु मङ्गलखगे ज्ञेपत्य भावाश्रिते ॥

Also worship the God by offering the following best metaphysical flowers containing the splendid fragrance of noble qualities as well which are so dear to Lord Krishna

अहिसा परम पुष्प पुष्पमिन्द्रियनिग्रह
सर्वभूतदयापुष्प क्षमापुष्प विशेषत ॥
ज्ञानपुष्प तप पुष्प ध्यानपुष्प तथैवच
सत्य चाष्टविध पुष्प विष्णो प्रीतिकर भवेत् ॥

जीवे लाभगते सिते रिपुगते व्योम्नि स्थिते ब्रह्मजे
पष्ठस्थानगते तमे व्ययगते केतौ पुरे माथुरे ॥
श्रीख्या तानक दुन्दुभेश्च भवने श्रीकृष्णनाथोऽभवद्
भूभाराहरणाय सौख्य जनकः पायाद्पायाद्भुवि ॥

Then we have also the following stanza mentioned in regard to the birth of Sri Krishna in Jyotisha Kalpataru from which it is found that immediately after the closing of the Dvapara Yuga, Sri Krishna was born in the month of श्रावणकृष्णाष्टमि

श्रीकृष्णो रोहिणीभे वृषतनुशशिनोः श्रावणस्यासितेऽभू
दष्टम्या मध्यराले हरिगर विविदोष्कर्किणीज्ये मृगारे ॥
जूकस्थे भार्गवेच जननगरविजे चान्द्रिवारेऽङ्गनास्थे
राहौ यज्जन्मपत्री तमवतु हरिरंशावतीर्णः स्वयंयः ॥

But in some books it is also found that Sri Krishna was born in 647th year after the Kali Yuga era started I have given the above information just to enlighten my Krishna Bhakta friends

These great flowers offered to Him will surely elevate you in the estimation of God

Better to perform the Pada Pooja of that Guru of Gurus and Jagadgurus Though not daily, at least now and again, do perform the Archana, and enjoy the mental and physical happiness for the present and the everlasting bliss in future, consistently with the saying **संसारे किसार कंसारेश्चरण कमलपरिभजनम्** । Note , Sri Krishna is the Guru of all the three Lokas according to following verse —

कृष्णो रक्षतु मा जगत्रयगुरु कृष्ण नमस्याम्यह
कृष्णेनामरशत्रवो विनिहता कृष्णाय तस्मै नम ।
कृष्णादेव समुत्थित जगदिद कृष्णस्य दासोस्म्यह
कृष्णे तिष्ठति सर्वमेतदखिल हे कृष्ण रक्षस्व मा ॥

The experienced Rishis and Munis that are capable of travelling from world to world and heaven to heaven by means of transforming their consciousness and the specially gifted powers have observed that one is certain to obtain bliss in Vaikuntha by uttering the word — Sri Krishna with the enjoyment of highest peace as mentioned below —

श्रीकृष्ण कृष्ण कृष्णेति कृष्ण नाम सदा जपेत् ।
आनन्द परमानन्द वैकुण्ठ तस्य निश्चितम् ॥

Krishna's Assurance of Insuring your Soul.

श्रीकृष्ण कृष्ण कृष्णेति यो मां स्मरति नित्यश ।
जलं भित्वा यथा पद्मं नरकादुद्धराम्यहम् ॥

I shall release him from the hell who centres his thought on me by uttering the word of my name — Krishna — Krishna and Krishna — in the same manner as the lotus *springs up* from the water

Lord Krishna as Friend.

श्रीकृष्णमित्रं स्मितचारुवक्त्रं कारुण्यपात्रं कमनीयगात्रम् ।
लक्ष्मीकलत्रं ललिताब्जनेत्रं पूर्णास्त्रशस्त्रं शुभपीतवस्त्रम् ॥
सर्वस्वतन्त्रं फणिराजछत्रं षाड्गुण्यचित्रं कृतविश्वयन्त्रम् ।
सद्धर्ममन्त्रं वसुदेवपुत्रं वन्दे पवित्रं बहुसच्चरित्रम् ॥

(*L G*)

I bow to that True Friend God Krishna who is beautiful, plentiful, and merciful

Don't seek the friendship of those who may become your traitors no matter whether he be a club-friend, a hotel-friend, a theatre-friend, a game friend, a horse or pigeon race-friend, a masonic-friend, or even a theosophical-friend— no use of all these worldly friends, who may surely some day or other disappoint you and your centred hopes in them will be suddenly frustrated If you want a true friend make friends with Sri Krishna, the *nicest*

of the nice Person who will be your ultimate Solace and Relief

God and His Sweetness.

In the field of devotional investigation, it is discovered that the sweetest or all the sweet things in the world is the name of God It is said to be sweeter than sugar, sugar candy, honey, grapes etc., sweet fruits as per the popular authority —

मधुमधुर दधिमधुर द्राक्षामधुर सितापि मधुरैव ।
मधुरादपि मधुरतर मधुरानाथस्य यद्गीतम् ।।

I give the following sloka in conformity with the stanza found in Pandava Gita by addressing to the *tongue* — the true enjoyer of tastes

हे जिह्वे रससारज्ञे सर्वदा मधुरप्रिये ।
मधुरस्तवपीयूष पिब प्रीत्या निरन्तरम् ।।

Not only the name of God is sweet but also His figure, His limbs and His actions are also sweet as described in the following prayer —

मधुर स्तोत्रम् ।

वदन मधुर वचन मधुर नयन मधुर गमनं मधुरम् ।
वसन मधुर हसन मधुर मधुराधिपतेरखिल मधुरम् ।।

His face is sweet, His speech sweet, His eyes sweet, His crawling sweet, His garment sweet, and

Whose smile is sweet, to such Lord of sweetness do I pray

चरण मधुर शरण मधुर तरण मधुर भरण मधुरम् ।
रमण मधुर भ्रमण मधुर मधुराधिपतेरखिल मधुरम् ॥

His feet sweet, He is our sweet Refuge, who provides us with sweet means for crossing the ocean of the bitter Samsara, Whose protection is sweet, Whose plays sweet and Whose rambles are sweet, to such sweet God — do I pray

गान मधुर तान मधुर पान मधुर दान मधुरम् ।
स्थान मधुर यानं मधुर मधुराधिपतेरखिल मधुरम् ॥

His singing sweet, His melody sweet, His drinking sweet, and His giving wealth and prosperity is sweet His residence in Goloka is sweet, and vehicle sweet and everything of Whose is sweet, to Him — do I pray

नृत्य मधुर कृत्य मधुर चित्त मधुर वृत्त मधुरम् ।
तिलकं मधुरं चुबुक मधुर मधुराधिपतेरखिल मधुरम् ॥

I pray to Him whose dance is sweet, doings sweet, His will sweet, deeds sweet and His musk mark on the forehead sweet and Whose chin is sweet (with the diamond ornament)

पाणी मधुरौ पादौ मधुरौ वेणुर्मधुरो रेणुर्मधुर ।
माला मधुरा लीला मधुरा मधुराधिपतेरखिल मधुरम् ॥

I also pray to Him whose hands are sweet, legs sweet, His playing melodius music on the flute is so sweet, Whose foot dust also sweet, Whose Vaijayanti and flower garland and gem necklaces sweet and Whose illusory movements (Leelas) are sweet

Thus if one posesses a good command over senses, he may be quite satisfied with the sweet prayer given by me without hankering much after Jalebi, Jangri, Gulabjam, Ladu etc , eatables, which if excessively taken will ultimately produce the much harmful sugar, in your body (diabetes) and you will be subjected to its concomitant carbuncles and will have recourse to insoline injections and operations

On account of His melodius music played by Venu or Murali He is addressed as Murali Gana Vinoda and by which He attracted the attention of not only the Rishis and Munis but also the cows

1 *Meditation on milk-drinking Babe God*

स्तन्यं पिबन्त जननीमुखाब्जविलोक्यमानं मुहुरादरेण ।
स्पृशन्तमन्यस्तनमङ्गुलीभि नमो यशोदाङ्कगतं कुमारम् ॥

२ कस्तूरी तिलक ललाटफलके वक्ष.स्थले कौस्तुभ
नासाग्रे नवमौक्तिक करतले वेणुं करे कङ्कणम् ।
सर्वाङ्गे हरिचन्दनं च कलयन् कण्ठेच मुक्तावळि
श्रीकृष्ण कमलापति र्विजयते गोपाल चूडामणिः ॥

the peacocks, the parrots and the various birds, and beasts, throwing them into lull

गा पालयन्त गायन्त वेणुना षड्जनादिना ।

वन्दे वृन्दावनचर गोविन्द नन्द नन्दनम् ।

As the best dancer, He is called **नृत्य राजा** as will be found in the followng stanza —

कालियस्य फणामध्ये दिव्य नृत्य करोति त ।

नमामि देवकीपुत्र नृत्यराजान मच्युतम् ॥

Hence He is worshipped with the name —

कालीय फणिमाणिक्य रञ्जित श्रीपदाबुजाय नम

Thus He is called Nritya–Raja just like Sri Nataraja.

मधुराधिपतेरखिल मधुरम् ।

Adored as the pure, celestial, lovely Little Child everything of His is attributed to be sweet. Nay, He is not only the Creator of sweetness itself in all the products but also He is the Fixer of all the *6 tastes* and at the same time providing several kinds of *tongues* to several living beings to relish several varieties of food stuffs Being the Lord of sweetness He is called Madhura Natha, besides His being Mathura Natha, the lord of the

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१. नासाकंठमुरस्तालु जिह्वा दंताश्चसस्पृशन्
षड्ज' संजायते यस्मात्तस्मात् षड्ज इति स्मृत. ॥

city — where He was born and worshipped as Balakrishna, the Sweet

The above, is one of the forms of praying to God May such Sweet God give us everything sweet and dear to us

Gain His sweet-will instead of hanging upon officials and your boss to gain their sweet will and pleasure, after much toss and loss and even becoming their doss (slave) being afraid of their-jaws and seeing that they do not get cross with the result that you get only moss

I recollect a small Persian poetry indicative of devoting time towards God instead of a king —
गर् वजीर् अज खुदा बेतरसीदे। हमचुना कज् मलिक् मलक् बूदे ॥

Gar Vazir Az Khuda Be Tarside
Hamchuna Kaz Malik Malak Boode

European ladies seeing the running race horses with their binoculars give expression to the words " how sweet and how dear he is " to a particular horse and several things likewise Let us ascribe sweetness to the movements of God

May the sweet Baby with its sweet speech, fond of sweets possessing automatically adjustable body with the belly containing Universe and playing balls in the shape of several worlds as His cricket, tennis, badminton and golf help us who

are like babies with the limited knowledge granted to us according to His sweet-will

नमो भगवते तस्मै कृष्णायाद्भुत कर्मणे ।
रूपनामविभेदेन जगत् क्रीडति यो यत ॥

Realize His mysterious and inscrutable wonders!

Sri Krishna Chamakam.

प्रेमद च मे कामद च मे सौख्यद च मे वैभव च मे ।
जीवनं च मे जीवितं च मे दैवत च मे देव नापरम् ॥

Thou art my Life, the supporter of my existance, the grantor of grace to me, the fructifier of my desires, the giver of enjoyments to me, Thou art my God —nought else!

Know, no one knows his ways,
The creator of Suns having millions of rays,
And the destroyer of the demons race,
With His powerful disc and terrible mace,
Try to personally see His moonlike face,
And keep on seeking after His merciful grace

(L G)

कृष्णवर्णं त्विषाऽकृष्ण साङ्गोपाङ्गास्त्र पार्षदम् ।
यज्ञै साकीर्तनप्रायैर्यजन्तिहि सुमेधस ॥

I have narrated the subject of devotion to God from the standard stand-point of His being the Holder of Tremendous All-round Powers, the Terrible Commander-General, the Most Revered,

the Greatest of the Great, the Cause of Creation and our Existence, and the Blesser of all blisses I have therefore not dealt with the popular aspect of His Childish **play**, the youthful **gay**, even with cowherd's **hay**, stealing butter in the **day** and drinking milk and **whey** and saying **nay**, keeping every one at **bay**, come whoever **may**, crushing every demon in the **way**, though they stand in **array**, regardless of **fray**; yet hiding in the house of Nanda with hair **grey**, discarding the defrauding priests requiring **pay**, and the selfish Vaishnavas shouting **jay**, **jay** and **jay** for the sake of Prasadams **tray** and to which they have fallen a **prey**, without caring to sincerely **pray**. Remember His excellent **play**, while eating **clay**, making the universe **display** (in His tiny mouth) to His mother's utmost **dismay**. Worship Him straight **away** in any form you **may** without causing **delay**.

See the announcement of the salvation army boldly advertised in placards " I am not ashamed " to obtain salvation at the hands of God etc. This christian idea may be adopted even by Krishnian friends, and worked out by means of a journal for the uplift of the Hindu or Sanatana-dharma.

No non-sense of sexual enjoyments attributed to Krishna in his boyhood of the age of about 12 by any ill disposed persons need be considered.

The following is the Marathi poem corresponding to the Sanskrit stanza given above in the page 108 may be useful for those interested in Marathi —

कृष्णा तुझा हृढपदाबुज पिंजरा हो
आताचित्यात मम मानस हस राहो ।
अतीं त्रिदोष जरि दाटति कंठि जेव्हा
कै चे (से) तुझं स्मरण होइल नाथ नेव्हा ॥

As regards the esoteric and allegorical meanings of the word Krishna, His weapons and His Mantras etc, I refer to my book Gopalatapani and Krishnopanishads in English The Vedic Krishna Gayatri may be found in the Upanishads and as regards other Pauranic Krishna Gayatris, they may be referred to Mantra Maharnava etc

I conclude the subject of Sri Krishna by giving the following "Krishna Darsana Mahatmya" which applies only, if you secure the Darsana or Pranama of the Original Krishna, but not at the hands of money extracting, misleading and Prasad greedy priests, Acharyas or Vaishnavas respectively that keep on idols with

the ulterior object of maintaining themselves and who waste the monies of God in enjoying sexual pleasures by making the idol a scape-goat to suit their selfish purposes and beastly desires

The greatness of the Great God is such that even *imitation* Vaishnavas, the dodging Priests and the false Acharyas derive numerous advantages in the mere name of God with all their hypocritical ways

कृष्णदर्शन महात्म्यम् ।

यत्फल सर्ववेदेपु सर्व यज्ञेषुकीर्तितम् ।
नरस्तत्फलमाप्नोति दृष्ट्वाकृष्ण प्रणम्य च ॥
तपोभिर्विविधैरुग्रैर्यत्फलं समुदाहृतम् ।
नरस्तत्फलमाप्नोति दृष्ट्वा कृष्ण प्रणम्य च ॥
यत्फल सर्वतीर्थेपु स्नाने दाने प्रकीर्तितम् ।
नरस्तत्फलमाप्नोति दृष्ट्वा कृष्ण प्रणम्य च ॥
यत्फल सर्वदानेन व्रतेन नियमेन च ।
नरस्तत्फलमाप्नोति दृष्ट्वा कृष्ण प्रणम्य च ॥
यत्फल सर्व रत्नाद्यैरिष्टे बहु सुवर्ण के ।
नरस्तत्फलमाप्नोति दृष्ट्वा कृष्ण प्रणम्य च ॥

(*Brahmapurana Adhyaya 54 Slokas 42 to 46*)

तस्मात् कृष्ण एव परमो देवस्तं ध्यायेत् ।
तगृरसयेत्त यजेत्त भजेदो तत्स दित्युपनिषत् ॥

(गोपाल पूर्वतापनि उपनिषद्.)

श्रीराम ।

A few words regarding the All-pervading, All-merciful and All mighty God who is also worshipped with the name and in the form of Rama, will be of much interest to Rama-Bhaktas, and I therefore deal with the subject with reference to the word, the history and the period of Rama

The name Rama has become popular on account of His All pleasing, All-moving, and All-existing nature possessed by Him, as per derivations given below —

(1) रमयतीति राम । (रमु क्रीडायाम् ।)

(2) लोकान् रञ्जयतीति राम ।

(3) रम्यनेऽस्मिन् सदा सर्वै गुणरूपवशीकृतै —इति राम ।

(4) रामो रमयता श्रेष्ठ (रामायणे ५३—९) अयोध्याकाण्ड

The following are the definitions of the word Rama —

(1) रमन्ते योगिनोऽनन्ने सत्यानन्दे[1] चिदात्मनि ।
इति रामपदेना सौ पर ब्रह्माभिधीयते ॥

(Ramarahasyopanishad.)

(2) राशब्दस्तत्पदार्थ स्यात् मकारस्त्वपदार्थक
तयोस्सयोजनमसि तत्वं तत्वविदो विदु ॥

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१. चिदानन्दे परात्मनि ।

(3) रा शब्दो विश्व वचनो मश्चापीश्वरवाचकः ।
विश्वेषा ईश्वरो योहि तेन राम प्रकीर्त्तित ॥

(4) यस्मिन् रमन्ते मुनयो विद्यया ज्ञानविप्लवे ।
तं गुरुः प्राह रामेति रमणात् राम इत्यपि ॥

Sri Rama, besides being called Rama, is called Abhirama, Lokabhirama, Pattabhirama, Vijayabhirama, Syamabhirama, Paramabhi Rama, Leelabhirama, Vachabhirama, Virama etc , in addition to His having taken three incarnations of Rama, Balarama and Parasurama Rama is the 396th name of the Vishnu Sahasranama.

The excellence of the word Rama is described hereunder —

रामनाम्न पर किञ्चित तत्व वेदे स्मृतावपि ।
संहितासु पुराणेषु नैव तन्त्रेषु विद्यते ॥

There is no name greater than Rama. It is the *cream* of the Vedas, Smritis, Samhitas, Puranas etc The value of the word Rama is further stated as follows —

नाम्ना सहस्र दिव्याना स्मरणे यत्फल लभेत् ।
तत्फल लभते मर्त्यो रामोच्चारणमात्रतः ॥

Accordingly Siva has said while addressing Parvati—

श्रीराम राम रामेति रमे रामे मनोरमे ।
सहस्रनामभिस्तुल्यं रामनाम वरानने ॥

A single utterance of the name Rama is equal to reciting all the thousand names of the Sahasranama While Siva asked Parvati to come for dinner, she replied that she would come after finishing the Parayana of Sahasranama when Siva told her to take Rama Nama stating it is equal to Sahasranama and so she did

The holy name of Rama when connected with the physiological movement of the mouth of men operates in the following manner

राशब्दोच्चारणादेव मुखान्निर्यान्ति पातका ।
पुन. प्रवेशभीत्या तु मकारस्तु कवाटवत् ॥

Thus when the word "Ra" is pronounced by opening the mouth the sins are expelled, and for fear of the possibility of their re-entry the syllable "Ma" formed by the closing of the lips serves the purpose of a door

Not only this, but also when the name Rama is fixed on to the tongue—the gate—it serves the purpose of Gem Light, throwing light outside the mouth on one side and inside the throat on the other and thus removes the outwardly worldly infatuations and the inwardly ignorance as stated below —

राम नाम मणि दीपधर, जीह देहरी द्वार ।
तुलसी भीतर बाहिरो, जो चाहत उजियार ॥

Not only does the word Rama serve the purpose of a door to prevent sins and the purpose of the light of knowledge as stated above, but the word Ramarama has the efficacy of causing fright to Yama and the flight of his followers and the release of a person from his miserable plight. Hence it is only right in this world of fight to utter the word Rama with all your might fixing tight your mind's sight on Him raising your soul to its fullest height which requires no freight but only slight spiritual light

भर्जन भवबीजाना आर्जन सुख सपदाम् ।
तर्जन यमदूताना राम रामेति गर्जनम् ॥

Note that the leonine roar of the word Rama. parches up the seeds of worldly bondage संसार It secures for us happiness and wealth and scares away the messengers of Yama

I now give the following interesting stanza which will be striking when we examine the meaning underlying therein

नायणाय यद्दनेक्षराष्टक यद्विहाय नशिवायपञ्चकम् ।
यद्युतं भवति मुक्तिद द्वय तद्द्वय हृदि विभावयेऽद्वयम् ॥

It will be seen that the holy eight-lettered Mantra of the Ashtakshari ओ नमो नारायणाय is not potent without the vital syllable रा as it will become नायनाय and conseqently not capable of conferring Mukti (Ayana) Likewise the holy five lettered Panchakshari Mantra नमश्शिवाय is useless without the vital syllable म as it will become नशिवाय and therefore not capable of producing the desired result besides losing its auspiciousness (शिवं=मङ्गल) Thus both the important Vaishnava and Saiva Mantras become fruitless without the letters रा & म being the living principles of both the Mantras

In this age of Kali there is no higher Dharma or Duty laid down than to pronounce the word Rama which is the remover of all sins of mankind Hence with great reverence one should always utter the word Rama with its two letters and obtain salvation as stated below

रामेति वर्णद्वयमादरेण सदा जपन् मुक्तिमुपैति जतु ।
कलौ युगे कल्मषमानसाना अन्यत्र धर्मे खलु नाधिकार ॥

Tulasidas says —

राम नामको कल्पतरु कलिकल्याण निवास ॥

Further the sweetness of the word Rama is proclaimed as follows —

अक्षर (आखर) मधुरमनोहर दोऊ ।
वर्ण विलोचन जन जिय जोऊ ॥
सुमिरत सुलभ सुखद सब काहू ।
लोकलाहु परलोक निबाहू ॥

Meaning, both the letters रा & म of the name Rama are sweet and they are like two eyes of devotees and in expressing by mouth they are so simple and yet givers of happiness both in this world and the world to come

Apart from what has been stated above regarding the value of the word Rama, it is such that even if one twists the same topsy-turvy and expresses it wrongly he gets all advantages and benefit as per the following instance

Valmeeki informed Sri Rama that he was formerly a hunter and on an occasion when he came across Sapta Rishis, he wanted to kill them but the Rishis requested him to ascertain whether his family members for whose support he was accumulating sins were prepared to share in his sins He asked them and got a negative answer On his narrating this to Sapta Rishis they advised and initiated him to make prayer with Rama Nama, but Valmeeki forgot the correct

pronounciation and began uttering मरा, मरा, in the place of राम, राम, but all the same, he secured the best result and subsequently became the great author of Sri Ramayana (Vide Ananda Ramayana)

From Valmeeki's example it will be noteworthy to observe as to how the man undertakes the work of committing sin after sin for the sake of his family with the result that the very same family members though they take advantage of his misdeeds ultimately disapprove of his actions and decline to have any share in the sins committed by him as pointed out to Valmeeki This is the ideal foolishness attached to almost every man's mentality under the strongest influence of Maya or illusion or infatuation or to really speak the utter inborn and ingrained foolishness concerning the naturally weak brain of man, to which an intelligent man ought not to succumb

Remember that a son is as sweet as a bun,
But Lo while observing in the long run,
You find him making all your fun

Putting before you his youthful gun,
He drives you only to go to vun (forest)
Hence in your last days there will be none,
But God alone comes to your rescue when,
Hence dissociate yourself before you are gone

Note how sweet is son when he is born,
But when he gets his mischievous horn (attains majority)

कूजन्त रामरामेति मधुर मधुराक्षरम् ।
आरुह्यकविता शाखा वन्दे वाल्मीकि कोकिलम् ॥

I salute Valmeeki–Cuckoo who sweetly sings the sweet words of Rama–Rama, sitting on the branches of the tree of poetry

The further extrardinary effect of even an unconscious utterance of the word Rama is set out in the following stanza

---

He becomes indeed a great thorn
Even without caring for your corn,
And you are entirely forlorn,
Leaving you to mourn of him every morn,
Hence do not feel adorned
By the unforeseen foe born,
So also is the dame if damnable wife,
With all her sweet enchanting words like fife,
Will only serve the purpose of a golden knife,
But she is a voluntarily procured burden of life

It behoves therefore to attach yourself to Sri Rama by giving up your infatuation for your wife, son and others

(L G)

It is surprising that the belly filling infatuated Brahmins offer their blessings to the infatuated persons to suffer in the midst of infatuation with the wordings **त्रिपीडास्तु दिने दिने** *viz , may the three sufferings be daily attending on you———worries due to wife, son and beggars*

वनेच रामो वसुधाच राम नदीस्तरामो न भय स्मराम ।
इतीरयन्तो विपिने किराता मुक्ति गता रामपदानुषङ्गात् ॥

We roam in the forest and wander over the land We swim across the rivers and we think not of fear Thus saying in the forest, the hunters attained salvation by reason of unconsciously expressing the word Rama contained in other ordinary words used viz, चराम, तराम & स्मराम though being ignorant of the word Rama and the value thereof.

Rama Nama may be uttered whether with devotion or indifference or jealousy or laziness as in any case it gives you all auspicious results as stated in Tulasidas Ramayana as under —

भाव कुभाव अनख आलसहू ।
नाम जपत मगल दिशि दशहू ॥

It is said that while Siva drank the deadly poison uttered the name of Rama which produced the result of nectar as, referred to in 8th - Skandha of Bhagavata

रामेति रामभद्रेति रामचंद्रेतिवा स्मरन् ।
नरो नलिप्यने पापै भुक्ति मुक्ति च विन्दति ॥

It is observed in the Shastras—

मानस वाचिक पाप कर्मणा समुपार्जितम् ।
श्रीरामस्मरणेनैव व्यपोहति न सशय ॥

Meaning, sins acquired by thought, word, and deed, undoubtedly vanish away by the mere thought of the word Rama

The following popular song advocates Rama Bhajana by pointing out the utility of mouth mainly intended for Rama Bhajana and not for merely eating, drinking and placing yourself on a par with any animal

राम भजन कोदिया-कमल मुख हरि भजन कोदिया ।
खाया पीया मुख से सोया नाहकजमाना खोया ॥
(कमल मुख)

Look at the Telugu dance in praise of Rama (నామమెంతోరుచిరా ! ఓరామ నీనామమెంతరుచిరా !) pointing out the taste contained in the word Rama

The Glory of Rama

The name Rama is one which has converted a large number of devotees into great souls, particularly in the Mahratta Country, where the great Bhakta Tukaram is said to have gone to

Vaikuntha directly with his physical body (See the pictures that are available of his Vaikuntha Gamana) We have two great Ramadasas one belonging to Bhadrachalam in the Nizam's Dominions, the other to the Mahratta Country, besides the great Tulasidas whose splendid literary production of Ramayana in pure Hindi language is highly admired by a large section of learned men and translated even in English, German and French languages by European authors Moreover the Ramayana of Valmeeki has been written in English by Mr Griffith

The name of Rama has attracted even Mohammedans, and Kabirdas is one that took into his heart the attachment for Rama in a manner that his devotion was admired not only by the public at large, but also God Rama was pleased with him and conferred bliss on him For the sake of being initiated in the Rama Taraka Mantra, kings have sacrificed their kingdoms like Tanisha Badsha, though a born Mohammedan The following stanza indicates the high order of Ramabhakti

मज्जीव मदनुग्रह मदधिप मद्भावन मत्सुख
मत्तात मम सद्गुरुं मम वर मोहान्ध्यविच्छेदनम् ।

मत्पुण्यं मदनैकबाधवजन मज्जीवन मन्निधि

मत्सिद्धिं मम सर्वकर्म सुकृत राम भजे तारकम् ॥

We all know the worldwide popularity of the word Rama whose name is written from the commencement of the birth on the top of the horoscopes with the wording "Sri Ramajayam" and the name Rama is carried throughout the life nay, even after death while the body is carried on the bier, among the largest number of people The devotees of Rama have spread all over India and even Thibet

The word Rama is treated as an effective medicine for several purposes as mentioned below —

व्यामोहप्रशमौषध मुनिमनोवृत्तिप्रवृत्यौषध

दैन्योन्मूलकरौषध भवभयप्रध्वसनैकौषधम् ।

भक्तानन्दकरौषध त्रिभुवने सजीवनैकौषध

श्रेय प्राप्तिकरौषध पिब मन श्रीरामनामौषधम् ॥

The word Rama is the Hindu national name of God which when made to ring in the ears and around the physical body has the peculiar magnetic effect of purifying the mind besides stimulating the mental body and the astral body even after the

physical body of a man becomes dead body so as to enable the post martem life with its Linga body to shake off the Kamalaukic troubles and Yamayathana tortures and have an easy access to Vaikuntha through the Parshadas or the messengers of God Maha Vishnu without any more rotting for re-births in any kind of womb of any life Therefore the name of Rama may be used at the time of death because of the absence of conditions required for using the Pranava Mantra (Om) with its full knowledge and which Mantra ought to be chanted and meditated upon before leaving the physical body by any man of intelligence if he cares to possess the key note of obtaining salvation as stated by the Great Guru Sri Krishna in Bhagavad Gita (Chap 8 Slo 13)

ओमित्येकाक्षर ब्रह्म व्याहरन् मामनुस्मरन् ।
य प्रयाति त्यजन्देह स याति परमा गतिम् ॥

The intimate connection of Pranava with Ramataraka Mantra is said as follows —

ओतप्रोतसमस्तवस्तुनिचय ओंकारबीजाक्षर
ओंकारप्रकृति षडक्षरहित ओंकारकन्दाकुरम् ।

ओंकारस्फुटभूर्भुवस्सुवरित ओघत्रयाराधित
ओंकारोज्ज्वलसिंहपीठनिलय राम भजे तारकम् ॥

I may add that Sri Rama has also been described in the form of Virat in Adhyatma Ramayana, corresponding to Krishna in Bhagavata and other Puranas Sri Krishna is possessed of 16 Kalas while Rama's incarnation comprise of 12 Kalas or fragments

Rama Mantras

I give the following Rama Taraka Mantra for the benefit of readers which is originally **रा रामाय स्वाहा** the Vedic Mantra, but the Pauranic Mantra is **रा रामाय नम** sometimes with the addition of the name Janaki also in a particular form

Dealing however from Sri Rama's Charama sloka's point of view, having regard to Sri Rama Saranam, I hereunder give the Rama Ashtakshari Mantra **श्रीराम· शरणं मम,** based on the following authority as found in Rama Rahasyopanishad —

कि मत्रै र्बहुभिर्विनश्वरफलैरायासमसाध्यैर्वृथा
कि तैर्लोभवितानमात्रविफलैस्ससारदु खावहै ।
एकस्सन्नपि सर्वमन्त्रफलदो लोभादिभि. प्रोज्झित
श्रीरामश्शरण ममेति सतत मन्त्रोऽयमष्टाक्षर ॥

In Skhanda Purana, Valmeeki Ramayana Mahatmyam, the very first stanza also deals with seeking shelter under Rama, without which there is no other refuge in this world

श्रीरामश्शरणं समस्तजगता राम विना का गति
रामेण प्रतिहन्यते कलिमल रामाय कार्यंनम ।
रामान्नश्यति कालभीमभुजगो रामस्य सर्वं वशे
रामेभक्तिरखण्डिता भवतुमे रामत्वमेवाश्रय ॥

Tulasidas confirms the above and states in his double barrelled language applicable to both Sanskrit and Hindi as follows —

जय राम रमा रमण शमन भवताप भयाकुल पाहि जनम् ।
अवधेश सुरेश रमेश विभो शरणागत माँगत पाहि प्रभो ॥

We have a number of Rama Mantras used for various purposes, from one single letter up to 30-lettered Mantras, many of them are found in Upanishads and Puranas.

Hail to the Rama Mantra as follows —

जयतु जयतु मन्त्रो जन्म साफल्य मन्त्र
प्रणव निलय मन्त्रो प्राणनिर्याण मन्त्र ।
प्रकृति पुरुष मन्त्रो मुक्तिमार्गकमन्त्र.
सकलनिगम मन्त्रो राम रामेति मन्त्र ॥

I thınk I ought to gıve the Veda Mantra of Srı Rama found ın the Rıg Veda also —

भद्रो भद्रया सचमान आगात् स्वसार जारो अभ्येति पश्चात् ।
सुप्रकेतैर्द्युभिरग्निर्वितिष्ठन्नुशद्भिर्वर्णैरभिराममस्थात् ॥

(ऋ वे अष्ट ७ अ ५ व ३१ म ३)

भद्रो रामभद्रो, भद्रया मङ्गल रूपया सीतया, सचमान मपद्यमान (भरद्वाजाश्रम गत्वा) आ समन्तात्, आगात् अरण्य अगात्, पितृनियोग वशात् । जार परदारहर्ता रावण, स्वसार मातृवत्पूज्या जगन्मातर सीता, पश्चात् अभ्येति । अरण्यगमनानन्तर (वसिष्ठ विश्वामित्र समीपे) आगतवान् । अनन्तरं सेतु बन्धन द्वारा रावणे हने, सीनाया च अग्नौ प्रविष्टाया विश्वासार्थ, अग्नि ता गृहीत्वा राम रघुनाथ पश्चात् अभिमुखेन आसताम् (?) शुद्धेति अभिनिवेदितवान् (विभीषणेन साम्राज्य सौमित्रि कृत्वा) तत सुप्रकैः सकलार्तिहारिभि द्युभि कान्तिभि, ऋषद्भि वर्णै आकार-विशेषै च एवं अति (आकार) विशेषेण स्थितवान् । तस्यैषा परा भवति (तस्योत्तम भूयसे निर्वचनाय ।)

The blessed ıs Rama and the blessed dame ıs Sıta Attended by her he goes (to the forest by order of hıs father) Then (paschat) the Jara who ıs Ravana approaches the sıster who ıs Sıta and who ıs called sıster because he ought to have looked

upon Rama's wife as such as the mother of the whole world Then (the bridge was built, and Ravana was killed, and Sita entered into the fire during her ordeal) Agni (took her up and said that she was pure, and) stood about (abhi) Rama, shining with his brilliant colours

Rama's Reign and History

Rama is not only the incarnation of God, but also the incarnation of Dharma of the Highest Order of Morality and the Ideal Ruler of the best administration

It is a great pity that most of the educated men are guided by western historians that have infused the knowledge of History of India in a sceptic manner without knowing the special features of the History of this Bharata Land Unable to trace the History of Rama, which can be proved beyond all doubt as being of the age of a minimum of about 90000/- to a lakh of years ago, they have been harping on their period of a few years B C

A reference to the planetary conjunctions at the time of Rama's birth and His rule if calculated properly by means of astronomical and astrological survey, will give at least about a

100 thousand years but not a few years before christianity While certain implements and instru ments exhibited in museums out of archeological interest admittedly prove their existence of over 10,000 years and this evidence is sufficient to establish the existence of a civilization earlier than the period of 10000 and more years ago ; where is the difficulty in recognising a still older civiliz-ation prevailing at the reign of Rama when it is based upon accurate scientific calculations of astronomy? And as such the educated Indians need not be confounded by the confusion created by misleading historians calling as mythology, to such history of Rama with its admirable, ancient civilization of the highest order with all the noble principles of mankind which cannot even be easily imitated today in spite of abundant education with a number of universities

The European authors that are unable to guage the voluminous quantum of Vedas and the number of Sakhas but are only guided by their restricted knowledge of the available portion of the Rig Veda now in print, and those depending on Rajatarangini, the History of Kashmire and some references in Raghuvamsa by Kalidasa are not sufficiently competent to establish precisely

the period of Rama's date It is certain that they do admit as to the *life* and *adventures* of Rama and they further admit that the "Greeks did not acquire any intimate knowledge of India," That being so it is no use their approximately fixing any period they like, whether 13th or 14th century B C The minimum period of 20 years for each reign of kings and fixing 1182 B C as the period of the rule of Damodara, the II, one of the kings of Kashmire, and so also fixing the period of Rama to Sumitra is not a proper thing While Queen Victoria's reign has covered more than a period of 60 years and witnessed the celebration of her Diamond Jubilee, the imaginary average of 20 years of giving for each reign to the ancient kings of India cannot be depended upon Thus fixing even 16th century B C is not the correct method to arrive at a conclusion regarding this most ancient epic Ramayana. It is known to all that Sri Krishna who took His incarnation long after Rama was born about the end of Dwapara. The latest date assigned to Krishna's birth according to ancient authorites viz, the one given in the astrononical work known as Kha-Manikya is 647 A K.

Further the Kuru Pandavas period is definitely

known as 653 years after Kali Yuga as in Raja Tarangini—

> शतेषु षट्सु सार्धेषु त्र्यधिकेषु च भूतले ।
> कलेर्गतेषु वर्षाणामभवन् कुरुपाण्डवाः ॥

From all the calendars we find that to-day is 5035th year from the beginning of Kali Yuga. This being so and references to Ramayana being found in Maha Bharata, how can we take 13th century B.C. as the probable time of Ramayana as suggested by western or westernized critics?

Mr Griffith also concurs with me and says regarding the birth of Rama "I leave to astronomers to examine whether the parts of the description agree with one another, and if this be the case thence to deduce the date."

One has to bear in mind the destruction of a large number of books from time to time, at the several conquests of India and the heavy loss of knowledge caused by the destruction of several Sakhas of the Vedas, and the works on astronomy and astrology, engineering and Dhanurveda the ancient military science, combined with the applications of Archery, Sastras and Astras and the varieties of electric airships (Vimanas) of several descriptions with automatic arrangements and a good

lot of literature on various subjects, and how we are handicapped without getting much information regarding history and science But all the same as stated by me, if the movements of planets with their natural rotations on the scientific basis of astronomy are taken into account, we must necessarily come to a definite conclusion as to the period of Rama's Life References by Rishis made in Vedas and Puranas as the Drashtas or the Seers of Mantras should not be confounded with the mention made in them earlier or later in view of the fact and admissions found even by the European authors as to the saint's eyes piercing through the *past, present and future*, who are therefore called Trikala Jnani

It will be found from the genealogy of Rama that he is the 40th descendant from Brahma, 36th from Soorya and 34th from Ikshvakhu

Ikshvakhu's sons from days of old
Were ever brave and mighty-souled,
Their holy works have won them praise
Through countless years from Manu's days

Note that the 35th ancestor of Rama was (Vaivasvatha) Manu.

वैवस्वतोमनु र्नाम माननीयो मनीषिणाम् ॥

We know that (Svayambhuva) Manu is the famous law giver and whose laws are respected even today

The following is the horoscope of Sri Rama which may be interesting to calculate in fixing the period of His birth or incarnation

As is well known he was born in the year Vilambi (विलंबि), in the star of Punarvasu, Soola Yoga, Kaulavakarana, Monday, Abhijit Muhurta on the noon of the 9th day of Chaitra Sukla fortnight (corresponding to the latter half of March and the former half of April) which is called Rama Navami. Vide the following extract from Bhoja Champu —

उच्चस्थे ग्रहपञ्चके सुरगुरौ सेन्दौ नवम्या तिथौ
लग्ने कर्कटके पुनर्वसुयुते मेष गते पूषणि ।

निर्दग्धु सकला पलाशसमिधो मेध्यादयोध्यारणे
आविर्भूतमभूतपूर्वविभव यत्किञ्चिदेक महः ॥

It was Chaitra's ninth returning day,
The moon within that mansion shone
Which Aditi looked kindly on
Raised to their apex in the sky,
Five brilliant planets beamed on high,
Shone with the moon, in Cancer's sign,
Jupiter with light divine
Kausalya bore an infant blest
With heavenly marks of grace impressed

Rama was born when five planets were in ascendency with their fullest power and in the Lagna of the

sign Cancer (कटक), in which there were two planets the Jupiter (गुरु) and the Moon (चन्द्र) In the 4th house Libra (तुला) is the Saturn (शनि) In the 6th house Sagittarius (धनुस्) is the Descending Node (केतु) In the 7th house Capricorn (मकर) is Mars (कुज) In the 9th house Pisces (मीन) is Venus (शुक्र.) In the 10th house the sign Aries (मेष) is the Sun (सूर्य), and in the 12th house the sign Gemini (मिथुन) are Mercury (बुध) and the Ascending Node (राहु)

When we have got the other details on record such as the performance of Sri Rama's Upanayana which took place in the year Parabhava (पराभव), Chaitra Sukla Panchami and His marriage was performed on मार्ग शीर्ष शुक्ल पञ्चमि with that lady of ladies, and the queen of queens, the fire-like Pativratha—the Great, Sita who was not born viviparous, but came out from the Earth as per following authority —

अथ मे कृषत क्षेत्र लाङ्गलादुत्थिता तत ।
क्षेत्र शोधयता लब्धा नाम्ना सीनेति विश्रुता ॥

and who was given the name Sita as per the following derivation —

सीतामुखे समुत्पन्ना बालभावेन सुन्दरी ।
सीतामुखोद्भवात्सीता इत्यस्यै नाम चाकरोत् ॥

why should there be any apprehension of mythology in the face of such vivid historical and biographical evidence?

Further Rama is said to have incarnated in Treta Yuga as the 7th incarnation of Vishnu. In regard to calculation of Yugas some give very long periods, by taking into account Svetavaraha Kalpa, Vaivasvatamanvantara, etc It is observed by some of the authors that Rama was born on the 1st day of the 51st year of Brahma's life, *viz*, the 2nd half of Brahma's life *i e*, **परार्ध**, which takes us to many many years ago

This statement is confirmed by Sri Krishna while addressing Radha as follows as referred to in Brahma Vaivartha Purana —

महस्रकृत्वो रामोपि भविता ब्रह्मणे दिने ॥

Ruins of the ancient capital of Rama can still be traced near Oudh and Fizabad and the relics of his deeds in several parts of India

The European author's remarks against the highest devoted, faithful and highly cultured and most intelligent Hanuman and his comrades as barbarians are extremely uncharitable and deserve condemnation especially in view of their Darvinian admission as to their heredity

Look at the notes given below being an extract from the Diary of Rama which will clearly bring out the biographical aspect of Ramayana without alluding to mythology. I do not give the English months as I think it is unnecessary but only the Hindu months

Rama's Diary.

In the 15th year Rama went to Mithilapuri, and stayed one fortnignt In the month of मार्गशार्ष शुक्क पञ्चमि marriage was performed For 12 years lived happily with Sita in the capital Ayodhya

In the 27th year went to forest with Sita (who was of the age of 18) Fasted for 3 days taking only water 5th day crossed River Ganges The following day halted in Bharadvaja Ashrama Met Valmeeki Lived at Chitrakuta in Parnakuti for a long time

During the 13th year of Vanavas went to Panchavati

On the 8th of माघ शुक्क afternoon, Her most Celestial, Majesty Queen Sita was taken away stealthily by Ravana. In the month of Ashadha Rama made friends with Sugriva and after killing Vali went to Pravarshana Mountain and stayed there for 4 months Gave strict directions to the

staff to search for Sita On the 11th of Marga Seersha Sukla Hanuman crossed the sea and arrived in Lanka On the 13th he met Sita in the Asoka Garden and presentedt he ring to her On the 14th he set fire to Lanka and took Chudamani from Sita and returned and joined his army On the 6th of Marga Seersha in the next fortnight Hanuman returned to Kishkindha, On the 7th, information was published of Sita's whereabouts

On the 8th next, in the star of Uttara Phalguni, Rama marched with his army for Lanka

In the month of Pushya Setha of the extent of 10 Yojanas in breadth and 100 Yojanas in length was constructed

Distribution of Military Officers and Regiments in 4 divisions was made on 12th of Pushya

Ambassador Angada returned on 1st of Magha Krishna after having discussions with Ravana.

Till 9th of Magha Krishna there was a big war and by the new moon day most of the Rakshasas were killed by Rama's army Kumbhakarna fought for 6 days and was killed by Rama.

On the 13th day of the Bright Half of Phalguna Indrajit was killed On the full moon day

of Phalguna Ravana himself started for war By the 8th of Chaitra Krishna Rama killed all the commanding military officers of Ravana

For 18 days Rama had a severe * fight with Ravana and on Chaitra Sukla 14th Ravana was killed by Rama with 31 special arrows

For 14 months and 6 days Sita suffered in Lanka

In the month of Vaisakha कृष्ण २, Rama installed Vibhishna and gave the kingdom of to him

On the 4th of Vaisakha Krishna Sri Rama took a large number of attendants and left Lanka, and flew by Aeroplane and on the 5th day arrived in Prayag (Allahabad) He met Bharata on the 6th morning and thus completing his 14 years Sri Rama arrived at Ayodhya and there was a grand reception on the 7th day of Vaisakha Krishna

On that day his coronation was celebrated and he took his seat on his throne, the installation

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** The renowned Rama-Ravana war of Ramayana commenced on the 12th bright fortnight of Phalguna and ended on the 14th of the dark fortnight of Chaitra, thus occupying a period of 1 month and 18 days Valmeeki could not quote any example to this war and therefore he describes the same in the following manner —*

ceremonies having been performed by His Lordship the Archbishop Vasishtha accompanied by the chaplains that stood in array. When they came to Ayodhya, Rama's age was 41 and Sita's age 32. On the 9th day of Bhadrapada Sita conceived. On Chaitra Sukla 12th Sita was sent † away to Valmeeki Ashrama with Lakshmana. On the 9th day of Ashadha the twins Kusa and Lava were born to Sita.

गगनं गगनाकारं सागरस्सागरोपमः
रामरावणयोर्युद्धं रामरावणयोरिव ॥

† *The ideal mutual love and the expressions of affection.*

Rama's expression.—

हाहा किं नु करोमि कं नु शरणं यामि व्रजामि क्व वा
कं पश्यामि क माश्रयामि कतमं पृच्छामि यच्छामि किम् ।
गत्वा कुत्र कमत्र वा प्रतिदिनं नत्वा विदित्वाथ किं
कृत्वा किंच पुनर्मम प्रियतमां द्रक्ष्यामि चन्द्राननाम् ॥

Sita's expression :—

हा देव हा दयित हा जगदेकबन्धो
हा नाथ हा विमल हा करुणैकसिन्धो ।
हा राम हा रमण हा हृदयाभिराम
हा हा कदा नु भवितासि पदं दृशोर्मे ॥

They are not the meaningless and pointless expressions generally blabbered by many without knowing the use of language though in vernaculars.

Here is the popular stanza being an epitome of the whole history of Rama which will satisfy the busy body westernised professionals who want every thing in a nutshell

आदौ रामतपोवानादिगमन हत्वा मृगं काञ्चन
वैदेहीहरण जटायुमरण सुग्रीवसभाषणम ।
वालीनिग्रहण समुद्रतरण लङ्कापुरीदाहनम
पश्चाद्रावणकुम्भकर्णहनन एतद्धि रामायणम् ॥

A Discription of Rama's hermitage

Alliterated witty poem on the pretty scenery of the beauty of Panchavati with Rama's Kuti

एषा पचवटी रघूद्वहकुटी यत्रास्ति पचावटी
पान्थस्यैकतटी पुरस्कृतनतटी संश्लेषवृत्तावटी ।
गोदा यत्र तटी तरगिणितटी कल्लोलचचत्पुटी
दिव्यामोदतटी भवाब्धिशकटी भूतक्रियासूत्कटी ॥

The bowers of Panchavati see,
Made fair by every blooming tree
The pleasant spot was chosen where,
Pure waters gleam and trees are fair
The nook where flowers and wood are found,
And sacred grass and springs abound
See, see, this smooth and lovely glade,
With flowery trees encircling shade,
See beyond that feathery brake,
The gleaming of a lilied lake

Rama's Speech.

His most Gracious, Highest Majestic, Imperial Celestial, and Holiest Holiness, Sri Rama has delivered several speeches before the selected audience the most important subjects such as morality, devotion and philosophy required for mankind His Rama Gita is one of the subjects of philosophy expounded by Him.

His speech was always sweet, short and sparing and actually meant for actions unlike the vain, lengthy, useless and impractical and sometimes mis-leading speeches of the inexperienced political leaders

The following is an extract from one of the speeches delivered by Sri Rama with his godly attitude of offering protection to those that devotedly and submissively and sincerley surrender unto Him

"*Then Rama's rising doubt was stilled,*
And friendly thoughts his bosom filled
Thus deep in Scripture's lore, he spake,
The suppliant will I ne'er forsake,
Nor my protecting aid refuse,
When one in name of friendship sues
Though faults and folly blot his fame,
Pity and help he still may claim
Ever to aid and welcome those,

Who pray for shelter, friends or foes?
No, yield him, be he proud or meek,
The shelter which he comes to seek,
And save thy foeman, if the deed,
Should cost thy life in desperate need
And shall I hear the wretched cry
And my protecting aid deny?"

Rama's Happy Rule.

Rama's great qualities are so praiseworthy that they were really godly, morally manly, truly gentlemanly, sincerely friendly, generously stately and nobly kindly His patience was so marvellously cool that he would have to invite anger to enter in him for killing the wicked demoniac persons and Rakshasas His management of affairs was mostly personal and met with quick disposals without putting the people to engage lawyers and submit long memorials to be thrown away into waste paper baskets People never had to rack their brains for finding properties to be set apart for the sake of payment of taxes by foregoing their comforts and conveniences by sacrificing a decent portion of their income and for any auspicious functions to be celebrated in their houses they had not to borrow monies paying heavy interest for the same, in consequence thereof No troubles from the Corporations or Municipalities or Local Boards

Rama's supervision was so acute that all matters were disposed of immediately without making anybody to wait, wait and wait till dooms day His treatment to people was extremely considerate and full of mercy and sympathy without relegating kindness to animals and not to men as the organisation of the S P C A of to day without any society for the prevention of cruel treatment to men in the midst of a large number of selfish men

Owing to His Dharmic conduct and truthful character everything was found in plenty, regular timely rain, water sources full, bumper crops; labour and manure cheap, and agriculture in abundance, milk plentiful, no forest troubles, and everything was found strictly in accordance with the Shastra

भूमय सर्वसम्याढ्या पर्जन्या कालवर्षिण ।
गावोऽपि दुग्धसपन्ना पादपा फलशालिन॰ ॥ (म-नि-तन्त्र)

The gold was so cheap that the currency coin was worth about 300/-rupees Sri Rama possessed the store of Dharma, stock of morality, treasure of knowledge, repository of truth, office of justice and he was the sacrificer of his own

personal comforts But for his high moral principles and kindness towards subjects and the sincere welfare of the people in his heart he would not have ruled for such a long period as 11,000 years maintaining utmost peace and highest order

The golden age of Rama's rule was such that men though subjected to death, they were in a position to travel to the higher worlds and heavenly abodes through the means of the then existing airships and come back to this world and also have communications with people living in planets, for which now western astronomers are trying with Moon and Mars

देवायतनगा मर्त्या देवकल्पा दृढव्रता ।

सत्यधर्मपरा सर्वे साधव सत्यवादिन ॥ (महानिर्वाणतन्त्र)

Further,

लोष्टवत् परवित्तेषु पश्यन्तो मानवास्तदा ।

आसन्स्वधर्मनिरता सदा सन्मार्गवर्त्तिन ॥ (म - नि - तन्त्र)

Others wealth was looked upon as a piece of mud People were always religiously inclined and had recourse to all good ways and good will

न मिथ्या भाषिण केचिन्न प्रमादरता क्वचित् ।

न चौरा न परद्रोहकारका न दुराशया ॥ (म - नि - तन्त्र)

No vain talk and false speeches, no idle-mongering, no thefts, no deceptions, no cheating and no coveting

न मत्सरा नातिरुष्टा नातिलुब्धा न कामुका ।

सदन्त करणा सर्वे सर्वदानन्दमानसा ॥ (म - नि - तन्त्र)

No malice, no fury, no greed, no evil desires, but all were invariably good-hearted, happy noble-minded and ever joyful

Everybody was bound by honor and truth without any written documents which made matters as easy as clockwork Only the Rakshasa Brahmins like Ravana and other demons were mostly unscrupulous Men and even animals possessed moral mentality

The proof of the friendly spirit maintained among the living beings in Ramarajya could be seen in the lion and the elephant drinking water together on the shores of the same river without hurting each other, in the cow and the tiger freely roaming about in the forest with a friendly attitude, the former being able to graze fearlessly without being molested by the latter and in the wolf and the lamb moving closely. People were not to die in early age and young men would

not succumb to death before old men and this was the rule of the Rule of Rama

Untruth was an extraordinary thing and a rarity No teachers to teach falsehood like some of the lawyers and no false affidavits encouraged No false statements, no false speeches, no false assurances, no false promises, no false hopes held out, no false engagements (with Indians), no diplomatic tactics tantamounting to ultimate dishonesty, no insincerity with the expressions of sweet words Selfishness was never allowed to spring or sprout, but was generally burried down underground

All in all straightforwardness to be seen throughout The Dharmic and Paramarthic tendency that existed even among animals in those golden days cannot be traced among men even with education to-day

The heroism of men comprised in actually waking the sleeping tiger in his den and then killing him, unlike the present day Shikar of making a number of arrangements before hand and thereafter shooting the animals in a womanly manner in company with women and getting hold of the dead body of the tiger and getttıng

photographed and exhibiting their false heroism. Many animals such as elephants, horses, dogs, parrots and even serpents were found to be faithful till a few centuries ago, but to-day see how we find a large number of men faithless, not possessing the good qualities of even animals. Unfortunately even the best breed of horses are fast disappearing with the advent of the motor-car

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In regard to the matter of the loss of knowledge referred to by me in page 145 I find that several tables for the calculations of the places of the planets are missing from the time of Vikramarka and it would appear that errors are being committed by astrologers for the last thousand (1000) years. It is therefore necessary that the position of astrology and astronomy should be reconciled and calculations arrived at Unfortunately there had been neither nautical almanacs nor Hindu Observatories for a long time A comparative study, however, of the Hindu and Western systems will greatly benefit the students of astronomy

Dealing with the subject of Rama's birth there are some discrepancies just as Tulasidas Ramayana & Jyotisha Kalpadruma fixing Monday, and the other Ramayanas Wednesday as his birth-day The following Telugu poem is one found in Sahasranama Ramayana denoting Wednesday, besides other Telugu poems from other books fixing Wednesday —

మధుమాసము సితపక్షము

బుధవారము నవమి కటకము పునర్వసునన్

and electricity Scarcely do we come across to day the faithful Arab horse, the juvenile Pegu pony, the Kathiawar dancing horses or the Australian whalers or the intelligent class of parrots, except the circus demonstrations of animals trained for the purpose

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మ. ధురిపునర్ధాంశంబున
బృదికానిగౌసల్యకుద్భవించవె రామా

Valmeeki does not give the day, but the follwing stanzas only are found in Balakanda —

ततश्च द्वादशे मासे चैत्रे नावमिके तिथौ ।
नक्षत्रेऽदितिदैवत्ये स्वोच्चसस्थेषु पंचसु ॥
ग्रहेषु कर्कटे लग्ने वाक्पताविन्दुना सह ।
प्रोद्यमाने जगन्नाथ सर्वलोकनमस्कृतम् ॥
कौसल्याऽजनयद्रामं सर्वलक्षणसंयुनम् ।
विष्णोरर्धं महाभागं पुत्रमैक्ष्वाकवर्धनम् ॥

There is difference of opinion with regard to Rama's Amsas of Vishnu, some stating as $\frac{1}{4}$, as $\frac{1}{2}$ some & others as $\frac{1}{4}$ of the Amsa Valmiki makes one full Vishnu in the **चतुरायतन** of Rama as follows (*i e*) Rama half, Lakshmana $\frac{1}{4}$, Bharata $\frac{1}{8}$ & Satrughna $\frac{1}{8}$th making in all the full Vishnu Note that we find the horoscopes of Bharata, Lakshmana & Satrughna, the brothers of Sri Rama, as also that of Sita, given in several works, as such it is a mistake to call this ancient history of Rama as mythology

Thus I have given the ideal of good nature that generally prevailed in ancient times

But look at the deplorable conditions of the present black age of Kali as noted in Subhashita Ratna Bhandagara.

धर्मः प्रव्रजितस्तपः प्रचलितं सत्यं च दूरं गतं
पृथ्वी मन्दबला नराः कपटिनः चित्तं च शाठ्यार्जितम् ।
राजानोऽर्थपरा न रक्षणपराः पुत्राः पितृद्वेषिणः
साधुःसीदति दुर्जनः प्रभवति प्राप्ते कलौ दुर्युगे ॥

Unfortunately the tendency to be indifferent towards Dharma or religion is encouraged and a delight created in committing sinful acts as per following —

धर्मप्रसङ्गादपि नाचरन्ति पापं प्रयत्नेन समाचरन्ति ॥

Further the characteristic of the Brahmin of the Kali Age is vividly brought out in the following stanza —

राक्षसाः कलिमाश्रित्य जायन्ते ब्रह्मयोनिषु ।
ब्राह्मणानेव बाधन्ते तत्रापि श्रोत्रियान्द्विजान् ॥

See how Bahmin cuts the Brahmin as diamond cuts the diamond The conduct of some of the Brahmins has cut off the very root of Brahminism and Hinduism to a large extent —

The mischievous tendency of the Kali era is to be seen in the encouragement of pride by the people at large as is elucidated in the following stanza of Yatirajastotra Pride is treated as one of the qualificatians of the day .—

विद्यानिपुणा वयमित्यन्ये ह्यद्य धनिनो वयमित्यन्ये ।
सत्कुलजाता वयमित्यन्ये तेषु कलि परिपूर्णं मन्ये ॥

While condemning pride Mandodari says to Ravana as per the following Urdu poem —

नाश हो जाता हये वोह जिसको के आता हपे गुरूर ।
साहिबे दीदार को अंधा बनाता हये गुरूर ॥

हाथसे एक अदने के नीचा दिखाता हये गुरूर ।
अकल से बाहर हये वोह, जिसमे समाता हये गुरूर ॥

Remember, in those best precious times of the Ideal Civilization all people spoke and wrote the gods' language the pure Girvana unlike the latterly adulterated languages that have been changing from time to time and are supposed to be improving century after century by philologists as they go on tracing the origin and derivations of the words from Sanskrit etc It will be further interesting to find that the then expert philologists were also in a position to study the language of animals which is one of the 64 arts (चतुष्षष्ठिकला) that an able man has to learn It is called (सर्वभूतऋतज्ञान) Sarvabhūta Ritajnana The wonder was that certain animals were also in a position to make their wants easily understood and obtain comfort and redress, but owing to gradual degeneration, things were changed and again had to improve and within the past few centuries mostly materialistic thought is found progressive We are coming from steamship to railways, railways to motor cars,

motors to airships according to the development of taste and advancements of the West. At the same time we have given up the study of our military science, Dhanurveda and Gaja and Asva Shastras and Nauka sastra (नौका शास्त्र navigation) and Pakshi Shastras Ayurveda the science of medicine was in full swing along with surgery The glory of our Silpasastra (Architecture - शिल्पशास्त्र) can be easily seen from the splendid strong spaciously built temples of Tanjore, Madura and several parts of India

From the most ancient civilization prevalent at the time of Rama's rule it is clear that it was full of moral principles comprising all in all religion, devotion, faithfulness, sincerity, love, affection, sympathy, charity, friendly spirit and heroism, so far as men were concerned Only Rakshasas, or whatever race of the South they might have belonged to, were considered to be uncharitable, full of tricks and dishonesty and hence their leaders were killed time after time

Sri Rama's rule had peace and rest,
Ten thousand years Ayodhya blest
The happy land no murrain knew,
The flocks and herds increased and grew

No widow mourned her murdered mate,
No house was ever desolate
The Earth her kindly fruits supplied,
No harvest failed, no children died
Unknown were want, disease and crime,
So calm and so happy was the time

From the several works we also find the existence of different types of Aeroplanes (Vimanas) and their names We can easily believe this when we bring to our mind the present-day airships that are employed by men, not only to carry post from Karachi to London but also to enjoy music and honey-moon in the sky Hence there is no necessity for doubting in the then highly advanced civilization with the use of cars (Rathams) and airships, sometimes both combined

With regard to the manufacture of the said Vimanas etc, reference is made in Rig Veda One of the mantras dealing with the same is given below —

त्रय.पावयो मधुवाहने रथे सोमस्य वेनामनु विश्व इद्विदु ।
त्रयस्कम्भास· स्कभितास आरभे त्रिर्नक्तयाथस्त्रिर्वश्विना दिवा ॥
(ऋ० अष्ट० १ अ० ३ व० ४ म० १)

The construction of motor cars, steamships and airships worked out by steam, electricity and Vayu created in a particular manner, can be found in them. There were special varieties of Vimanas made for the special use of semi-gods and kings with their special names and for special purposes. They were intended to finish the travel of the whole world within 3 days in accordance with the following Rig Veda Mantra —

तिस्र क्षपस्त्रि रहाति व्रजद्भिर्नासत्या भुज्युमूहथु पतङ्गै ।
समुद्रस्य धन्वन्नार्द्रस्य पारे त्रिभीरथै शतपद्भि षडश्वै ॥

(ऋ० अष्ट० १ अ० ४ व० ४ म० ४)

It is obsrerved that Asvin played a great part in the constructions of these conveyances contributing towards what is called Jerfery and Turfery, meaning negative and positive.

The power of Vayu was so generated, and handled with the particular systems and mechanisms, according to the knowledge, that existed among the ancient people. They had their own ideas of the Thermometer, Barometer the chemical and condensing Hygrometers, which were discovered by Sanctorio, Toricelli Mon-de-Saucer, the western scientists in the years 1590 A D 1643 A D and so on. The ancient scientists that were able to drive Vimanas with their own fashion of simplified methods, by controlling the power of Vayu, understood the physical properties of air, and gaseous atoms thereof the elasticity and the temperature

of the air, the compressibility, the atmospheric pressure the conduction, the corruction, the distribution of terrestrial temperature, the subject of radiation, the dew point, the wind and storms, the fogs and clouds, such as the cirrus, the cumulus, the stratus and the hail and all such details pertaining to Vayuchakra Shastra, (वायुचक्रशास्त्र) which was practically mastered by them, but for which they would not have been able to travel from world to world

Rama had returned from Ceylon in the Pushpak Vimana which belonged to the god of wealth, Kubera, as stated below —

Is not the wondrous chariot mine
Named Pushpak wrought by hands divine

The praise which Ravan seized of old,
Victorious over the god of gold

Numerous works Concerning Rama and His Nama.

Sri Rama's good name and His goodness and His goodwill has been so greatly admired that a number of Ramayanas have been compiled by several authors after the original Ramayana written by Valmeeki They comprise Adhyatma Ramayana, Ananda Ramayana, Adbhuta Ramayana, Agnivesya Ramayana, the splendid Yoga Vasishta Ramayana, Mantra Ramayana, Moola Ramayana, Kadamba Ramayana, Tatva Sangraha Ramayana, Sata Kandhara Ramayana, Sahasra

Kandhara Ramayana, Kamba Ramayana in Tamil poetry, Tulasidas Ramayana in Hindi poems, Bhaskara Ramayana, Sahasranama Ramayana, Ranganatha Ramayana, Gopinatha Ramayana and Molla Ramayana in Telugu poems There are also मौद्गल्य गमायणम, भार्गवरामायणम्, हनुमद्रामायणम् in Sanskrit निरोष्ठगामायण is in Marathi by Moropunth Ramayana written before Valmeeki is referred to in Buddha charita by Asva Ghosha But we must note that Valmeeki was of the समकाल contemporary of Sri Rama Hence all importance attaches to Valmeeki. There is also च्यवन रामायण I understand that there is a large collection of about 108 Ramayanas out of which 25 are available in a Muth in the north It is said that there is also जैनरामायणम् in Prakrit, बौद्ध रामायणम् in Pali and even क्रैस्तव गामायणम् and यवन रामायणम् Only some reference is found in connection with बोधायन रामायणम् and भरद्वाज रामायणम्

There is also the work called रामायणसंग्रह by Narayana Pandit dealing on Dvaita philosophy besides the रामचरितमानसम् and so on including several miscellaneous minor Ramayanas &c It is found in books चरितं रघुनाथस्य शतकोटि प्रविस्तरं but when you take the following sloka into consideration it will be seen that this refers only to the number of Letters that occur in Ramayana at a rough calculation

ततस्सवर्णयामास राघव ग्रन्थकोटिभि ।
एकैक मक्षरप्रोक्त महापातक नाशनम् ॥

This may be explained in the following manner i e, 24,000 verses of Ramayana when multiplied by an average of 32 give the number of letters roughly as 7,68,000 which is the figure so far as Valmeeki's present Ramayana is concerned, but, when the letters of other Ramayanas are added the number is found to exceed a Crore of letters so as to justify the rough and general statement contained in the above sloka

Note that all Ramayanas are intended to give Mukti or Ayana Hence follow the Shastraic Religious Commandments and the Virtuous Actions of the Great **धर्ममूर्ति, धर्मधुरन्धर, धर्मावतार, धर्मदाता, धर्मप्रभु,** and **धर्मवत्सल Sri Rama** by doing the needful as mentioned below and obtain Ayana —

Read the Holy Ramayana,
Make Bhagavata Parayana,

Fix your thought on Narayana,
Learn Brahma Sutras of Badarayana,

The Dharma Sutras of Bodhayana,
And the Grihya Sutras of Katyayana,

The Srouta Sutras of Asvalayana,
As also those of Latyayana, (**लाट्यायन**)

Without forgetting the Sutras of Satyayana,
(शाठ्यायन)
And works of Apasthamba and Maitrayana,
Together with those of Drahyayana,
Perform penance like Chandrayana,
Mastering the commentary of Sayana,
Give charity of Upayana,
In addition to giving Vayana
And see to Yama's Palayana,
And as your life's ultimate Rasayana,
Finally secure the highest Ayana, (*Moksha*)
(*Irrespective of Uttarayana or Dakshinayana*)

We have also the philosophical works called Ramatapani Upanishad, Ramarahasyopanishad, Ramopanishad and Rama Gita There is one of the best Pooja books known as Ramarchana Chandrika and Ramotsava Ratnakara as well dealing with festivals Read Ramaparicharya by Vibhishana and Rama Nataka by Arunachala Kavi Read also Rama Chandrika by Kesavdas and Sita Ramashtaka by Ramadas of Bhadrachalam and Dasa Bodha and Samasa Atmaram by Swami Rama Das of Vadgaon or Jambu, the Guru of the Great Shivaji Rama Karnamritam is said to be the ear nectar

poems Rama Raksha Stotra is generally used by a large number of people for alleviating any sufferings and for obtaining [1] Rama Rakshana Read Rama Kavacham and other Rama Stotras Rama Hridayam is worth retaining in one's heart I may draw the reader's attention to my humble booklet known as Rama Mala which seems to have been liked by many officials and others for morning and occasional prayers It can be used for Dhyana and Prarthana as well It will serve the purpose of Ramamrita Gutika - (रामामृतगुटिका) Read Rama's adventures and His marvellous anecdotes and the interesting రామన్నాటు Ramannata बालक्रीडा of the Bāla-Rama (Young Rama) exhibited to the surprise of Ramajanani (Kausalya) and others

[3] Ramifications of the Ramous word Rama

Ramiformed and Rampant in the country

Ramified aptly for the use of

Ramean–Ramists

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1 राम रक्षण (Sans) - protection by Rama

2 रामामृत गुटिका (Guj) - a nectar-like small work

3 Ramous-having lateral divisions of the word Rama Ramiformed—being the offshoots of the word Rama jumbled Ramified—divided Ramean—Concerning Rama Ramists—the followers and devotees of Rama

I hasten to proceed to give the various usages being the offshoots of the word Rama, commencing from firstly the propitious Sri Rama, secondly the auspicious Sri Ramajayam and thirdly Sri Ramaya Namaha (श्रीरामायनम.)

I recommend to sing Rama Keerthanas by the well known Rama's devotee of Southern India, Thyagaraja in the Karnataka Ramakriya[1] tune and sing Hindustani songs on Rama in the melodius sweet morning Raga, Rama Kali[2] (a Ragini) as also in Ramagri Raga and sing in the Tamil Ramapriya Raga If possible engage a Ramishgar (Urdu musician) for the purpose and be always true to your Ramarasa—(salt) (रामरस means also the strong Rama Bhakti)

Teach Rama slokas to Rama-Thamma[3] parrot

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1 रामक्रिया the Karnatak Raga having three branches viz शुद्ध, मिश्र & नाग ॥ रामकुण्ड - also an enclosed spot in Godavari near Nassik

2 रामकली (Sans) - a raga
पड्ज ग्रहाशकान्यासा पूर्णा रामकली (किरी) मता ॥

3 Rama Thamma (Tel) - a parrot, also called Rama Chiluka (రామచిలుక)

The easy learning parrot having sweet note, a special specie with blue head, green wings, golden breast, scarlet body and long tail with feathers of a purple colour

(రామచిలుక) and the large राम नगरी (Mahrathi) parrot (having red wings) if you are rearing them

Take bath in Rama Ghats, both in the banks of the Ganges and Jamna in Benares and Delhi respectively and in Ramakund near Patna See Ramnagar and also Rampur See Rambag and the interesting zoo in it, established by Raja Ram-

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A point has to be noted as to the advanced civilization with limited engagements, contributing towards peace of mind, and less disturbed happiness Thanks to the well-trained, truly educated parrot, that does the greatest good to you, by reminding you of expressing the popular names of God, such as रामकृष्ण, राधेकृष्ण, रंग रंगा and singing the slokas from मुकुन्दमाला etc and helping towards relieving you from sin, if any, by constantly dinning the God's names in your ears To be reminded of God, and to think of Him, now and again, through the instrumentality of a manlike speaking bird is one of the chief objects of keeping such a parrot or Myna in the house with great care as they are the Bhakti Rasa entertaining birds

Any number of notes and Remembrancers placed on your table, are nothing when compared with the God's name, Rama & Krishna etc actually, uttered and poured in your ears off and on and your devotion is made to advance day by day

Even a parrot may be considered a better leader, as he leads you towards the path of religion, than the noisy Social Deform Leader, that drags you in the field of sin, by infusing the spirit of going in for spirits, the spirit of sacrilgious atitude, and the spirit of inter-marriages by sacrificing the

singh Visit Rama Mandir in Ayodhya, the [1]Rama-dhama (राम-धाम) and its rampart, one of the Jerusalems of the Hindus. Eat Rama Prasadam and Ramamritam (पचामृत) Visit Ramakot, the village of Swami Ramaprasadji as also [2]Ramagiri mountain (Chitrakuta) and enjoy the ramble, by having a good Ramna रामना (Hindi) travel. See Rama Leela

national spirit, and the spirit of spiritualism, with the result that an ugly looking, fair coloured fair person of fair sex that fares with a lucodermical fairness is chosen with an unfair agreement favourable in the interest of the firy and furious fairy and throwing you from the frying pan of samsara into the fire of Naraka and draining away your wealth on one side and the purity of your soul if any, from the system of your body and mind on the other Thus after the denationalised social and sexual successes, the Deformer tom-toms of entering into the sanctum sanctorium of the holy temple in company with his high class—fifth class—registered consort forcibly without any feeling for the feelings of the religious people in spite of his not caring even to utter the names of God at least like the parrot

He has to put up with the combination of animal metabolism and the scent of nautiating armpits, and the smell of beefified teeth having blooming pyarrhea, with the so-called Rosy cheeks, with an application of "Bloom of Roses"

1 राम धाम (Hindi) - The abode of Sri Rama रामविनानु धामक्युं छे meaning no place without Rama

2 राम गिरि (Sans) - a mountain
(चक्रे) स्निग्धच्छायातरुषु वसतिं रामगिर्याश्रमेषु ॥ (निघन्टु)

the national heroic play during Dasara Festival in Northern India and the interesting Rama Nataka performed even by Mohammedans of Malacca and Java of the South

Pay homage to Rama Linga who is also called Ramanatha in Rameswaram, situated near Rama Sethu (Adam's Bridge) Note that both Rama and Siva are called Ramanathas

Commence all good work with the notehead of Sri Ramajayam Perform the Pooja of [1]Rama Bhagini (गौरी) at the time of all auspicious functions as usually done in marriages

Salute your friends by expressing the words [2]Ram Ram (रामराम) (रामरामी), particularly with Military men Keep up infalliable Ramban (रामबाण) promises and take the efficacious Ramban (रामबाण) medicines and procure a positive cure, without having recourse to injections prepared from the testicles of [3]Ramun goat or [4]Ramachhagal

1 रामभगिनी (Sans) - Goddess Parvati—An epithet

2 रामरामी (Hindi) - a mutual giving and receiving of Salutation introduced in the place of Juhar by Shivaji under the directions of Ramdas Swami

3 Ramun (Urdu) - a kind of goat Ram (Eng)

4 Ramachhagal (Beng) - long beared Goat

in the false hope of rejuvenation Eat Ramathadu (रामताड़ Tel) fruit for cooling the system Daily walk atleast 3 Ramaiyas (रामैया Guj) i e. 4½ to 6 miles Play with a strong round ball, like Ramagotilo (रामगोटिलो Guj)

Keep a faithful Ramosi (रामोसि Guj. Sepoy) to attend on you and a clever Rami (रामी Guj) gardener Decorate the garden with bowers with Ramaseethala (रामशीतला Beng) creepers and even grow some Rama Senaka (रामसेनक भूनिम्ब நிலவேம்பு Tamil) plant, as also Ramuluka (రాములుక) root for occasional use and the Rama plant, a kind of cactus for heart tonic Use a Ramaiya (रामयो Guj), the trunkless bucket for piccota and have Ramamu (रामनु Tel) deers in the gardens as also a large number of Ramasalika (रामशालिक Beng) birds Enjoy the sight of Ramaka (रामका Guj the beautiful) Ramadhanush (रामधनुष Urdu, rainbow)

Give Bhoori or Bhooyasi (भूरि or भूयसि) at least at one Ram (राम Guj an anna) to each Brahmin beggar and half a Ram to each Ramaki (रामकि Guj) bairagi women (a wife of an anchorite) Take care of the reckless uncared for Ramagovalia (रामगोवालिया Guj) boys

Visit Rama Khand (रामखण्ड Hin) an ancient sacred place and the Ramakshetra (रामक्षेत्र) in the south, as also the Rama temple situated in Ramatek (रामटेक Hin) which is also known as Ramagiri (रामगिरि Hin) in Nagpur District, as referred to by the poet Kalidas in his मेघदूत Kavya in addition to the Ramagiri (रामगिरि) known as Compteh Chitrakuta in Bundelkhand. Also visit the place called Ramusha (रामुषा Tam) See Ramantali (रामन्टाली Mala) the French fort on the mountain and the Ramasila (रामशिला Hin) the mountain Rock near Gaya which is considered a very holy place Better to engage the services of Ramoti (രാമോടി) and Ramunni (രാമുണ്ണി) two Malayali servants and also a Ramaka (रामक Sans) messenger, say a delivery peon in addition to Ramandi (ராமண்டி) Tamilian servant Lead a sacred Ramajivan life and maintain Ramarajya administration, the Kingdom of the greatest happiness and security enabling the people to enjoy full freedom and protection.

Make Ramabhajana (रामभजन) Take Ramayana Rasa and take Rama Rasayana medicine (रामरसायन) Prostrate before Rama Charana (रामचरण) and submit to Rama Sarana (रामशरण) and avoid Janana Marana (जनन, मरण)

శ్రీరామశరణుశరణు శ్రీరామా శరణు శరణు చిత్తమునిడురా.

కోరికలంతయునిచ్చుచు ఘోరాపదనిపుడు తొలగగొట్టుము రామా.

Take, Rama Charanamritam (रामचरणामृतम्) Also become Rama Vatsa (रामवत्स) and Rama Vatsala (रामवत्सल) as He is Bhakta Vatsala (भक्तवत्सल) and adore Sri Ramachandra, the moonlike pleasant Rama, who is also known as the Gem Rama—Ramaratna and yourself shine in the world with the fame like the effulgence of Ramaratna (रामरत्न) with Rama Sahayam (रामसहाय) Rama's help

If you possess the Ram (राम Guj) viz, the stamina or strength of carrying out the various Ramic things mentioned herein, you will secure prosperous results such as a number of marriages in your house affording opportunities to Sumangalis for carrying the auspicious Ramaniyaka (रामणायक San-) Lights or Ramana Divo (रामणदीवो Guj) also called Lamana Divo in procession behind the bride-grooms

दोहरा

चाले शची प्रथम रामण मोढवाळा : गाती विवाहकिन्नरियोरूपाळा

And with the help of Ramakripa (रामकृपा) your triple sufferings due to 3 fevers viz आध्यात्मिक

आधिदैविक and आधिभौतिक will subside The following is the definition of the abovesaid three temperatures which have to be tempered by improving the temperamants after realizing the temporal troubles and the temporary character of life and by resisting temptations and by temporising the situation by meditating upon God, residing in the temple of your heart

अक्षर ब्रह्म परम स्वभावोऽध्यात्ममुच्यते ।
भूतभावोऽद्भवकरो विसर्ग कर्म सज्ञत ॥
आधिभूत क्षरो भाव· पुरुषश्चाधिदैवतम् ।
आधियज्ञो हमेवात्र देहे देहभृता वर ॥

(Gita Chap 8 Slo 3&4)

Sail in the Ramasundara (रामसुन्दर Hin) boat and pay homage to Sri Ramasundar (श्रीरामसुन्दर) who is also called Shyama Sundar (श्यामसुन्दर) and obtain relief by crossing the ocean of Samsara as stated below in Hindi :—

रामै भजौ मित्त सुप्रेम धारी, दैहै जुनेरे सबदु खटारी ।
सुनेमयाही जब सत्य धारो सुधाम अते हरिके सिधारो ॥

In addition to constant utterance of Rama Nama take to Rama Taraka Mantra Write the Rama Mantra with the Bijakshara Ram

(बीजाक्षर रा) on Bhoorjapatra (भूर्जपत्र) the leaf or peel of the bark of Ramavallabha (a birch tree-रामवल्लभ Sans) Enclose the same in a gold or silver talisman and tie it on the arm or round the neck

उत्तिष्ठताशु सफल कुरुतात्मजन्म
श्रीरामजन्मनवमीकुतुक विलोक्य ।
पूर्वाचल प्रथममेव यतो दिनश्री
रामेंदुषी विलसदम्बर भूषणामो ॥

Observe Rama Navami (रामनवमि Sans.), Rama Jayanti (रामजयन्ति) and Rama Navaratri (राम नवरात्रि) as gala days, the Jubilee days, and the festival days in connection with the Rama Day—the Birth-day of Sri Rama by having music played in your house in honour of the Anniversary Day of the said glorious God

वादित्र वादितमिद क्वणित विपञ्च्या
वंशीरुत मुरजमर्दल नादित च ।
तालान्वित लयसमन्वित मेकवाक्यम्
शसन्ति सर्व जगदभ्युदयावतारम् ॥

Develop Rama Bhakti and think of Rama even during Ramya (राम्या Hin) meaning nights Ramanam (रामणम) also denotes the night time in Mala-

yalam As a true devotee of Lord Rama become Ramadasa (रामदास) with all submission and by performing Pooja of Sri Rama become a Rama Sevaka (रामसेवक Sans) and get into the rank of Ramaduta (रामदूत) like the favourite Hanuman and befriend Rama & become Rama Sakha (रामसखा Hin) and Rama Sako (रामसको Uriya) like Colonel Sugriva and also try to get treated by Rama with brotherly affection similar to Vibhishana and get promoted to the position of becoming Rama Priya (रामप्रिय) dear to Rama, like His dear रामप्रिया Rama (राम) who occupies the place in the chest of Rama and thence allow to be entered in the heart of Rama and merge yourself with all the atoms of your Atman, the spark of your spirit, in the Hugest of Huge, all playing, all moving, and all prevailing Ramic System of Rama, the Delight of the Worlds and get more delighted by securing the highest Ananda and enjoy the most delightful Brahmananda (ब्रह्मानन्द) the perfect bliss like the ever delightful Sachhidananda Moorti—Sri Rama.

I mention this because as the result of following the directions given herein, one is bound to obtain salvation as per Rama Pratijna (राम प्रतिज्ञा) and it is my positive Ramabana (रामबाण) prediction for securing Moksha and I confirm this opi-

nion as Ramala (रामल) or a fortune teller regarding the subject of the Greatest Fortune of the Highest Order (Ramala रमल=Geomancy)

Ramic Ablutions.

Live in Rama Vilas Clean your teeth with Rama Babul (रामबबूल Hin) or Rama Kanta (राम काण्टा Hin) or Karuvelam (கருவேலம) or Baval (बावल in Gujarati) plant's stick vegetable brush. Take bath in Rama Teertha (रामतीर्थ) and in Rama Kunda (राम कुण्ड) an enclosed spot in the bank of Godaveri river in Nassik and in Ramadhara (राम-धारा Tam) waterfalls and also in Ramasaras (राम-सरस Tam) lake Wear Ramakathi (रामकाठी Mar) dhoti having white silk border and a cloth dyed in Rampat bark(रामपात् Hin) Apply Rama Raksha (रामरक्षा Mar) ashes which have been charmed by the recital over them of the hymns of Rama Raksha Stotra and also make Tilak with Ramaraj கோபிசந்தனம (रामरज Hin , the yellow clay used by Vaishnavas available on the bank of Mandakini (मन्दाकिनी) near Chitrakuta Take seat on the plank of Ramsar (रामसर Urdu) wood Put on the Rami (रामी Guj) upper cloth or Dupta imprinted with Rama names all over and wear the necklet containing the Ramanami (रामनामी Guj) pendant as also a ring containing the name of Rama besides putting

on enamelled Rama Pagala (रामपगला Guj) the emblem of Rama's feet as the insignia of Rama as also the silk Rama Pavitri (रामपवित्री Guj) as Yajnopavita

Ramic Prayers

Perform Rama Sandhya (राम सन्ध्या) Make Rama Japam (रामजपम्) with Rama Ashtakshari (अष्टाक्षरी) Perform Ramamantra Purascharana (पुरश्चरण) with Rama † Taraka Mantra, the Rama Shadakshari with 6 lakhs Japams *

Definitions of Taraka †

तारकम् :—तारकत्वात तारको भवति, तदेव तारकं ब्रह्मत्वं विद्धि, तदेव उपास्यमिति ज्ञेयं, गर्भ जन्म जरामरण संसार, महद्भयात सन्तारयतीति तस्माद्उच्यते, तारकमिति । (श्रीराम उत्तरतापनो उपनिषत् ।)

सर्वेषां राममन्त्राणा मन्त्रराजः षडक्षर. ।

तारक ब्रह्म चेद्युक्त तेन पूजा प्रशस्यते (अगस्त्य संहिता)

Mantra Shastra says regarding the method of Japa

* जपम् :—

जिह्वाया मन्त्रदीपनं विभाव्य तत्प्रभापटले जिह्वामपि दीपरूपा विभाव्य एकाग्र चित्तो मन्त्रार्थं स्मरन् मन्त्रं जपेत् । Don't do the Japa without realizing the meaning and the importance thereof as stated in the following Gujarathi proverb माळानों मर्म नव जाणे, आखो मीचीने मणकाताणे The disciple of Ramanand Swami ji the Hindu Muslim united Rama Baktha Kabirdas says "No use of merely turning the beads of rosary in Japa without turning the attitude of mind"

Therefore turn the beads of your mind first and thereafter turn the beads of rosary and states the following Doha —

(see footnote on Page 185)

ध्यायामि राममभिराम गिरामरन्द
धारामदभ्र मितराममरेर्विराम ।
आराममद्भुततराम लसद्गुणाना
घोरामयघ्न ममुरामरविन्दताङ्घ्रिम् ॥

Ramic Pooja

Do Pooja of Rama and Rama Panchayatana (रामपंचायतन Sans) along with octagonal Rama Yantra (राम यन्त्र) Lit the auspicious light with the wick of Rama Kapas (रामकपास Hin) cotton Make Avahanam by securing the Rami (रामी Tel) viz, the arrival of Rama and give for Achamana the Ramaganga (राम गगा Hin) water, a river near Kanauj Make अभिषेकं of Rama with the water of Rama river

Rama being called the Gem God, put on such Ramaratna (रामरत्न) Navaratnahara (नवरत्नहारम्) and splendid ornaments of precious stones and enjoy the sight of the cool minded and delightful Ramachandra possessing the face of Ramaratan (राम रतन) meaning the moon in Hindi and give in His hand Ramayudha (रामायुध Hin) the Rama Kodanda (रामकोदण्ड Hin) as He is the lover of it,

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मनका फेरत जनमगयो गयो न मनका फेर ।
करका मनका छोडकर मनका मनका फेर ॥

though he commands (शंख चक्र) etc, weapons Because He is the holder of the bow, He is called Kodandapani (कोदण्डपाणी)

जसे चातकाला घनाचेचि पाणी
स्वभक्तांतसे राम कोदण्डपाणी

The following Sanskrit Sloka corresponding to the above Marathi stanza is worth reading with devotion

यो दण्डकारण्य निशाचरेन्द्रान् कोदण्डलीला विषयीचकार ।
वेतण्ड शुण्डायुध बाहुदण्ड कोदण्डपाणि कुल दैवत न ॥

Adore Sri Rama with Ramaniyaka beautiful flower garlands made of Ramabana jasmins, and Rama Taruni (राम तरुणी Sans) Sevathi flowers

Perform Archana with Rama Ashtottara Satanama with Ramadooti flowers (रामदूती - Sans नाग पुष्पी in Hindi and நாகதந்தி in Tamil Tiaridium Indicum) and Rama Sahasranama with Rama Mandara (राममन्दार Mar) flowers, a variety of calatropis gigantia or procera and in addition worship Him with Ra-kara Ramasahasranama and Ma-kara Ramasahasranama, just like the Ka-kara Kalika Sahasranama, Ga-kara Ganapati Sahasranama and the Da-kara Durga Sahasranama with the yellow tufted Ramatha (रामाठा Mar) flowers (abound in

Mahabaleshvar hills and called Guidin Cicerophala) and Rama Babhal (राम बाभऴ Ben) flowers, a variety of Acacia along with Rama Tulasi (रामतुऴसी Sans Ocymum Gratissimum) respectively You may also use Rama Tulasi (रामातुऴसी Hin) the holy basil having white stalk and put on Rama the Thulisi garland which is so dear to Him and concentrate your thought on Sri Rama stating the following Sloka :—

इन्द्रनीलमणि सन्निभ देह वन्द्यमान चरण मुनिबृन्दै ।
लम्बमान तुळसी वनमाल चिन्तयामि सतत रघुवीर ॥

Offer for Dhoopa, the Rammish (Eng) the fine, fragrant, flexible, frankincense sticks freely and faithfully with full devotion lit in fire so that you will fearlessly destroy your enemies and the mischief played by them against you will dwindle down by the smoke of the incense and their attempts reduced into ashes as indicated in the following Veda Mantra —

धूरसि धूर्व धूर्वन्तं धूर्वत योस्मान् धूर्वनित धूर्वय वयं धूर्वाम ॥

Ramic Naivedyam.

Offer Rama Phal (रामफऴ Guj) red custard apple also called bullocks—heart—fruit, sweet sop-(Annona—reticuleta) Sita Phal (सीताफऴ Guj—

custard apple), and Maruthi Phal (मारुती फल Mar. Mola Anona Cheri) Rama Rambha (रामरम्भा Ben.) plantains, (a large variety) the Rama Bhog (राम भाग Hin) mangoes and also the Rama Kela (राम केला Hin) the best mangoes of Bengal and Mithila and which name also applies to certain kind of plantain Offer Rama Jamoon (राम जामून् Hin), a splendid kind of Jambul fruits (நாகபபழம) and the Ramasara (राम सार Hin Sachharum—sara) sugarcane together with the variety of Ramarasadali (रामरसडाली Mar), in addition to Rama Anjir (रामअञ्जीर Hin) a kind of figs and also the Raman fruits the pomengranates to Sri Rama

Offer Rama Sagar rice (रामसागर Tel) boiled, at least of the quantity of one Ramalingam (ராம லிஙகம) viz, one Marakal of 6 measures and Shakkar Pongal made of Raman Samba (रामन्शाम्बा Tam) rice and Ramaroti (रामरोटी Guj. मालपुआ) made of Sita Sal rice Offer also Ramachakra (रामचक्रा) made of black gram flour, called Bara or Vada and Vadis containing Ramathil (रामतिल Hin white sessamum) and wheat Angakhari containing Ramajamani (राम जमानी Hin) Ajvayan (अज्वायिन् ஓமம) Offer cakes made of Rama Jav (रामजव Hin) and the preparations of the Ramabilas (रामबिलास Hin) food grain Ramaka-

jara (रामकजरा Hin) rice also may be used in offer-ing Kesari Bhath Also offer Ramagola, (रामगोला Mar) a flour ball of parched rice made up in butter milk See that you also get fine vegetables prepared of Rama Turai (रामतुरै urdu பீரககஙகாய), Rama Thorai (रामतोरै Beng வெணடைககாய), Ramuluka (रामुलुका Tel) called Brihati (बृहती) or brinjals and Rama Nanuva (रामननुआ Hin சொரககாய कद्दु) to-gether with Rama Bathhua (राम वथुवा) greens and Ramam (Sans), the Potherb (Chenopodium album) and place them all before Rama in the Naivedyam

Don't fail to offer Ramana (रामण Sans) pickles (a kind of lemon called गिरि निंब in Gujarati) containing Ramalavana (रामलवण Sans) salt and Ramathi (रामठी Mar) asafoetida

Also offer Payasam made of milk of Rama Dhenu (रामधेनु) white cow of the type of कामधेनु fed by Ramuluka grass and Rami hay See that it contains Ramatha (रामठ Mar अखरोड) wal-nut along with almonds, pistachios and saffron

Present the above by putting in gold and silver vessels and new earthenware Ramapatra (रामपात्र Guj) including Ramayyu plates (रामैयु) if required Offer pure light drinking water perfumed

with kus-kus and rose water, cooled and taken from the pot covered with Raman Buzharu (रामण बुझारु)

Offer Thamboolam with Ramapuga (रामपूग Guj Areca-triandria) powder mixed with Rama Karpura (राम कर्पूर Uriya) purified camphor, Rama priya (रामा प्रिय) cinamen which is also called Ramavallabha दारिचनी in Bengali, and Rama Banam (रामबाणम् in Tamil—a kind of cloves) lavangam and not mix Rama Patri (राम पत्री Mar) if it is Mayapatri (मायपत्री) but include new mace, nut meg, musk and cardamums in Veeti

Ramic Harathi

Strike Ramadhole (रामढोल Guj) a large drum and cause to play Nobath band accompanied by Rama Singa (रामसिङ्ग Beng) horn, at the time of Harathi, and let Rama—the beautiful, रामा songstress sing Mangala Gitams in Ramasri (रामश्री) raga which is said to be the son of Hindole Raga and also in Ramatodi and Ramakali Ragas

नाहं वसामि वैकुण्ठे योगिनां हृदयेन च ।
मद्भक्ता यत्र गायन्ति तत्र तिष्ठामि नारद ॥

Let Ramamanees the gem damsels play on musical instruments See that you do not fail to entertain Sri Rama by playing on Rama Veena (Lute.)

Exhibit best Nritya or dance by the expert *Ramajani (रामजनी Guj dancing girl) in Rajopachara See that the dance is made by wearing Ramjhole (रामझोल Hin. Pazeb) a toda ornament producing harmonius jingling sound

Offer Mantra Pushpa with Vedic Rama Mantra and † Rama Gayatri with Rama Ban (राम बाण) etc, varieties of flowers above mentioned to Rama and also to Ramapatni (रामपत्नी) with Sita Gayatri and portions from Sitopanishad, to Lakshmana with Lakshmana Gayatri and quotations from Seshopanishad and to Hanuman with Hanumath Gayatri etc You may read Hindi poetry composed on Rama by Ramakavi (रामकवि) and any fine poetry in the metre of Ramageethi having 36 letters or Matras, as also in Ramaleela metre

Make Namaskar with the simplest popular small sentence श्रीरामाय नमः and with the 47

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* रामजनी सन्यासिनी पटुपटवा की बाल ।

केशव नायक नायिका लखि कर ही सबकाल ॥

† रामगायत्री

दाशरथाय विद्महे सीतावल्लभाय धीमहि तन्नो राम. प्रचोदयात् ॥

Sita and Lakshmana's Gayatri also may be used

Rama Sakshatkara Mantras ending with "तस्मै वै नमो नमः" uttered by Brahma as mentioned by Yajnyavalkya referred to in Ramottaratapini Upanishad

Ramic Prarthana.

Offer prayers accompanied by a Rambu (राम्बु Tibetan) consisting of several persons singing together in chorus with a tone of harmony entreating Lord Rama for prosperity and bliss

Wise men always rejoice in singing the songs of God To hear them itself is putting ornaments in the ears and decorating them and destroying the sins of several births as per the following Telugu stanza

భూషణములు సె(చె)వులకు బుధ
తోషణములనేక జన్మదురితౌఘవిని
ర్మోషణములు మంగళతర
ఘోషణములు గరుడగమను
గుణభాషణముల్ ॥

Note the 3 divisions of prayers viz, 1 स्तुति, 2 स्तोत्र, 3 प्रार्थना used for different purposes

A word regarding lotuses. Look out also to get lotuses for Mantra Pushpa and Prarthana

which are so dear to Lord Lakshmipati that loves them Lotuses are also called Tammulu (తమ్ములు) in Telugu and so also the younger brothers are called 'Tammulu" Sri Rama having looked upon Vibhishana, as His younger brother and treated Sugriva also similarly, though both of them were the younger brothers of His enemies Ravana and Vali, the rising sun looked towards lotuses of the world, which were his Tammulu, which cannot bloom without his rays, on the morning on which Rama started from Sethu for war The following Telugu stanza deals with both the classes of Tammulus in a curiously interesting manner —

తమ్ములలోన విశ్రుతునొకతమ్ముని బంచు విరోధి తమ్మునిన్
తమ్మునినింద్రనందనుని తమ్ముని చూచిన చూపు చూచె
క్రొత్తమ్ములతమ్ములైనకను తమ్ములనవ్విభుమేలుఁ జూచుచున్
తమ్ములఁ జూచునంకరణి తమ్ములనిందుదయాద్రిదోఁచినన్

Keep all Pooja Samans in a nice box, made of Ramatejpat (रामतेजपात्) wood and see what best use can be made of Rameshu (रामेषु) which in Hindi means a kind of ईख

Decorate a nice Mantapam—Arbour, with Rampion (राम्पियां Fre) flowers, viz, Raiponce

bell flowers, and perform the Pooja of Ramatanka (रामटङ्क) which is called Ramating Mohar (ராமடிங்) in Tamil, containing Rama Pattabhishekam engraved on it, on Dhanatrayodasi (धनत्रयोदशि) day, the 13th day of the waning fortnight of the Asvin month and as the result of the Pooja, you will get plenty of Ramapratap (रामप्रताप) రామప్రతాపము, or Ramamadas (రామమాడ Tel), viz, the gold coins weighing 10 pagodas each (A nishka in Sanskrit)

Note the Mantra of Sri Sookta —

धनमग्निर्धन वायु धन सूर्यो धन वसु ।
धनमिन्द्रो बृहस्पतिर्वरुण धनमश्नुते ॥

If you do good Pooja of Dhana Mahalakshmi (धनमहालक्ष्मी) you will make a large Rami (రామి Tel) profit in the year Also occasionally make Pooja of the goddess Ramajayanti (रामजयन्ति) together with Ramasvasri (रामस्वसृ) Parvati Offer Naivedyam to Mahalakshmi by placing large delicious Rambour (राम्बूर् Fre) apples (बृहद्बदरीफल) and Ramaquin (रामक्वां Fre) cakes made of cheese in golden Ramasse-miettes (रामास्मियेत् Fre) tray Give Dakshina to Purohits one Rama (राम) - a covert name for one rupee in Marathi and one Sita, i.e, half a rupee to Sumangalees

Rama Pada Teertha - राम पाद्तीर्थम् ।

Sip Rama Pada Teertha, a real Ramarasa (रामरस Sans.) and get purified thereby and receive the best blessings of Rama by His Ramavara the Rama's boon (రామవరము), so that you will be in a position to give a heavy Ramatola (रामटोला Mar) blow to Yamakinkaras, producing a loud Ramaratta (रामरट्टा Mar.) sound which will certainly frighten them to run away and Ramadootas रामदूत will receive you with much consideration and respect and will take your soul directly to any place of bliss you like or Vaikuntha, the Ramanivas or Ramadhama रामधाम proper, through the Grand Express Archiradi Trunk Road or Devayana Mail in one of the splendid airships, specially manufactured and suitable to any atmosphere and able to cross any region, without allowing to be molested by Yama or his servants You may either join away in the Light Body of God Rama with a rapid photographic flash or stay for such time as you may be destined without recourse to Dhoomadi Marga owing to Ramapratap, the splendour of Rama according to the assurance of Ramavakya (रामवाक्य)

I have already dealt with the subject of the holy foot water of God in page 84 of this book,

yet in connection with the Rama Pada Teertha also, I am inclined to give further authorities on the subject As per Sandilya Sutra No 67, the important work on Bhakti—Meemamsa, we find —

पादोदक तु पाद्यमव्यासे ॥

I also refer to the stanza found in Nrisimha Purana (Adhyaya 59, Sloka 46) dealing with the value of the Padodaka of God which is given below —

गङ्गाप्रयाग गय पुष्कर नैमिषाणि
पुण्यानि यानि कुरुजाङ्गल यामुनानि ।
कालेनतीर्थ सलिलानि पुनन्ति पापान्
पादोदक भगवत प्रपुनाति सद्य ॥

In Venkatachala Mahatmya it is said that there are 3 crores and 50 lakhs of Teerthas in the three lokas as per the following quotation :—

तिस्र कोटद्योर्धकोटी च तीर्थानि भुवनत्रये ॥

But God's Pada Teertha excels all the 3½ crores of Teerthas situated in the three worlds It is an instrument, that enables the man to float off the Samsara

गोविन्दचरणद्वन्द्व मधुनो महदद्भुतम् ।
यत्पायिनो न मुह्यन्ति मुह्यन्ति तदपायिन ॥

The value of the feet of God is so great that by the very touch of the dust of the feet of Rama Ahalya got back her life from the stone form. The following Telugu stanza will be found interesting :—

ఉండ్రా వోరిదురాత్మక అండ్రా ప్రాసంబు కాలకివ్వందగునా ।
అండ్రా నుపదము సోకిన గుండ్రాతికి కాలువచ్చి గునగున నడిచెన్ ॥

Here is what Tulasidas has stated in his popular Ramayana —

जे चरण शिव अज पूज्य रज शुभ परशि मुनिपत्नीतरी ।
नख निर्गता मुरवन्दिता त्रैलोक्य पावनि मुरसरी ॥
ध्वज कुलिश अकुश कजयुत वन फिरत कटक जिनलहे ।
पदकज द्वद्वमुकद राम रमेश नित्य भजामहे ॥

Remember that from the feet of God the universally respected the universe purifying Ganges, the queen river is originated

Instead of man spoiling the system of his body by drugging with medicines against the fine principles of science and getting all kinds of disadvantages due to drugs, it is better to drink the medicine of Rama Rasayana by following the rules of

hygiene and Law of Nature in view of the fact that in spite of any kind and any number of medicines, the man is bound to pass away from this world, as per the stanza given below —

इद शरीर परिणाम पेशल पतत्यवश्य श्लथ सन्धि जर्जरम् ।
किमौषधै क्लिश्यसि मूढ दुर्मते निरामय राम (कृष्ण) रसायन पिब ॥

Oh ! bad-minded selfish fool, your body is bound to undergo the changes in system according to the Law of Nature and is bound to fall down owing to death and the usual decay Why spoil your body by taking medicines which are mostly palliatives and only convert one disease into another ? Take the medicine of Rama (Krishna) Rasayana, as Rama's help is essential to get you all energy and vitality even if you take the medicines prepared and prescribed by the best of doctors Remember that the latest advanced scientists advocate only naturopathy by condemning all schools of medicine such as allopathy, homeopathy, chromopathy, hydropathy and electropathy

Firstly understand the value of Ramapada (रामपद) the word Rama, that serves the purpose of a stepping stone in procuring Rama Pada (रामपाद) Rama's Feet and gradually secure Ramapada

(रामपद) the abode of Sri Rama, described in the Vedas as तद्विष्णोः परमं पद which you will procure quickly by your realising the miracle of Ramapada Seva (रामपादसेवा) and the sanctity of Rama Pada Teertha, (रामपादतीर्थ) which gets you (रामता Mar) or Ramaship *viz*, the virtuous qualities of Rama and ultimately obtains Ramapadavi (रामपदवी) the very Ramatva (रामत्व Hin) *viz.*, Sayujya as per the following authority of Ramatapani Upanishad रामतापनी उपनिषद —

सदा रामोह मस्मीति तत्वत प्रवदन्ति ये ।
नते ससारिणो नून राम एव न सशय ॥

The above is consistant with the Mahavakya Chathushtayam *viz*, (1) प्रज्ञानं ब्रह्म (2) अह ब्रह्मास्मि (3) तत्वमसि (4) अयमात्मा ब्रह्म the four greatest of great key notes of philosophy.

Note the wonderful capacity of Rama who is able to Ramener (रामने Fre) *i.e*, bring back the people from Yamaloka if it pleased Him, as He did during Lanka War as follows —

To life and strength my friends recall,
And bring them back from Yama's hall.

See how Rama conferred boons upon his dutiful servants and warriors who were killed in the war as per the following :—

Their strength repaired, their gashes healed
Whose torrents dyed the battle-field
Restored from Rama's dark domain
The Vanar regions filled the plain

Carry out Ramakoti Vratam (**रामकोटिव्रतम्**) of writing one Crore of names of Rama in a book form to be presented in Ramakshetra in Bhadrachalam or elsewhere and dedicate the same to Rama as Ramarpanam (**रामार्पणम्** Tel) and obtain the virtue thereof

The pleasant past time is still fresh in my memory of writing Rama names in hundreds of chits and rolled up with wheat flour and made into pills and given to the large number of fishes including the Ramalu (రామలు Tel) variety, in the large tank known as Rayasagar in Kankroli in Mewar, the seat of Dvarakanathjee and enjoying the sight of the fishes swallowing the Rama tickets by following the example of certain devotees of Rama I do not know how Ramamulian (ராமமுலியன் Tam) the silvery sea-fishes can be supplied with these Rama-name-chits in the sea

It is desirable to secure the pictures of Rama containing thousands of names of Rama written therein and preserve them as curios

श्री राम रामेति जना ये जपन्ति च सर्वदा ।
तेषा भुक्तिश्च मुक्तिश्च भविष्यति न सशय ॥

It is worth noting as to how Hanuman's whole body contained Rama names, just like the development of any bacilli in the system of body, which was shown by the powerful Hanuman (the son of the Wind-god) to the audience by tearing up his own body, when he was taunted by rich Rajas, merchants and jewellers, when he threw away pearl after pearl by biting each of them from the pearl necklace presented to him by Sita, because they did not contain Rama names though rich and most valuable As the Ram (**राम्** Per) *viz*, the obedient Hanuman the reputed Ramabhakta and the great ambassador of Rama, the well known Ramaduta (**रामदूत**) wanted everything with him to contain the names of Rama, without which it was useless to him, he would not care to have the pearl necklace Sri Sankaracharya has also pointed out as to how Hanuman loved Rama names in his Hanumatbhujangastotra dealing with Ramanamali (**रामनामाळि**) as follows —

भजे लक्ष्मण प्राण रक्षाविदक्ष भजे तोषितानेक गीर्वाण पक्षम् ।
भजे घोर संग्राम सीमाह ताक्ष भजेराम नामालि सप्राप्त रक्षम् ॥

Write, write and write Rama's names on fine Ramette (रामेत् Fre.) note paper, whatever the number of Rame (राम् Fre) meaning reams of paper may be exhausted and Ramasser (रामासर Fre) meaning, gather all information pertaining to Rama like Ramandadi (రాముండాడి) congregations.

Make the words of Rama rain
And you will find all kinds of gain
Avoid therefore all and every stain
So as to see no pain no slain
Trust yourself in Rama in main
Without wasting the precious life in vain
Connect yourself with virtues chain
Making the best use of your brain,
And get peace and prosperity to pour like rain.
[L G]

The constant writing of the names of Rama is nothing short of drafts or hundis of merit to be drawn after demise cashable in the Celestial Bank of Virtue Hence always rightly write Rama, utter Rama pray to Rama and always invite, invoke and worship Rama and request Rama to confer all good on you together with health and wealth

Though according to the derivation of the word रमयतीतिरामः it is clear that He is everywhere

yet, when Gajendra was extremely suffering from the agony due to the clutch of the technically law-discussing omnivorous crocodile and felt utterly hopeless and much disgusted, he began to accuse the Omnipotent and Omnipresent God; so much so that he expressed a serious doubt as to the very existence of that all pervading God and stated as follows —

> కలఁడందురుదీనులయెడ
> గలఁడందురుపరమయోగిగణములపాలఁ
> గలఁడందురన్నిదిశలను
> గలఁడుఁ కలండనెడువాఁడుకలఁడో లేఁడో

After hearing the above remarks made by His Bhakta the Gajendra, Rama was moved and instantaneously appeared before him and saved Gajendra by killing the crocodile and proved the popular Telugu saying —

> అంతా రామమయం । ఈ జగదంతా రామమయం ॥

Note that the all-pervading powerful Rama seated from His Universally and Automatically situated "Everywhere" Throne makes every one to bow Him even unconsciously and gives every one whatever that pleases Him according to the services rendered to Him as per the popular Hindi saying .—

रामझरूखेबैठके सबका मुजरालेत ।
जैसी जिस्की चाकरी वैसा उस्कूदेत ॥

Associate with true Rama Bhaktas without indulging in vain talk, club gossips, vindictive recriminations and useless discussions such as —

काकस्यकतिवा दन्ता मेषस्याण्ड कियत्पलम् ।
इतिचिन्ता विनोदेन कालोगच्छ त्यधीमताम् ॥

It is a great pity that a good deal of time is wasted without spending at least a portion of it in studying the works containing even a shade of Rama's name such as —

रामाभिषेके मदविह्वलाया हस्ताच्युतो हेमघटस्तरुण्या ।
सोपानमार्गेण करोतिशब्द ठठठंठठठठठठ' ॥

It is regrettable that club has become a substitute for a temple, and service to God is converted into service to belly and in some instances it can be said to be a dignified toddy-shop along with its being a rendezvuous for discussions resulting only in No Relief to countrymen but cosmopolitan ideas are misapplied in carrying out the imitation of European life, and many of their good things are lost sight of, such as their conservatism of keenly attending to service in

church on all important days and their promptitude, punctuality etc From the king to peasant they attend church service on Sundays, X-mas days and even on coronation days, whereas many of our educated men of status and position think it beneath their diginity to go to temples, which they think are intended for the illiterate folk Though holders of cosmopolitan views, many a European does not like the European ladies marrying Indians and the ladies so married are not admitted in society The Indian who expresses cosmopolitan views has no stamina to correspond with Europeans of status and position to enter into matrimonial relation with his son or daughter The utmost cosmopolitan work turned out is by taking to the liqours and disagreeable animal food encouraging Jiva Himsa and smoking of cigars

Look at the striking paragraph, published in the "Sunday Times" of the 4 th June 1933, page 8, coloumn 3. under the heading of "Sodden with Drink" from which will be observed the effect of the modern civilisation and the pleasures of society.

"Night after night they drink" says Dr. Salter M P, "and sitting in the smoking room

of the House of Commons soak all evening until they become stupid"

"And I have seen" he further declares "Cabinet ministers go into the House in a condition in which they could hardly stand"

Owing to club drinks clubbing with liquors and further clubbing with over and untimely eatings and the clubbing of playing cards till 8-30 p m, along with the clubbing of trash readings contained in newspapers, no time is available even to enjoy the company of one's family members and children

What a pity that the ideas of **काव्य शास्त्र विनोदेन कालो गच्छति धीमताम्**, have been altogether abandoned and has become out of fashion

Don't have recourse to Ramaduhai (**रामदुहाई** Hin & **रामनी आण** Guj) *i e*, taking oath on Rama's name Strictly stick to true speech like Ramavachana (**राम वचन** Guj) and as per Ramavachakam (ராமவாசகம்) but if you are given to speak untruth, perhaps you may have to become a Ramajana (**रामजन** Hin) or a Varnasankara or take the life of a Ramcat (Eng) in the next birth Who knows you may not become a dog and drag the Ramase (**रामास** Fre) cart used by Esquimos on the ice-bergs near the north pole?

Neither speak untruth nor submit yourself to the arrows of Ramila (रामिल) the Cupid as you have to control the senses for getting Vyragya and developing Ramabhakti (रामभक्ति) Do not commit any sin which may subject you to be attacked by Ramakka (ராமக்கா Tam) a kind of pox Avoid the trade of Rama, meaning indigo in Sanskrit which is against Shastras.

If you wish to become Ramnable (राम्नावल् Fre.) *viz*, reclaimable, you will have to perform Prayaschittams and make Ramabhakti (रामभक्ति) and only by uttering his names and seeking his favour your sins will be washed and your situation becomes Ramandable (रामन्दावल् Fre) *i e* repairable In fact the Rama-nama is a substitute for a number of (krichhras) कृच्छ्र and when one does not find the requisite, quantity of gold or silver to be given in connection with Prayaschittam ceremony he can utter the names of God in its stead, and derive the requisite virtue.

Don't adopt the modern civilized methods of speaking untruth as there is no greater sin than that Leave it to such of those educated men having black heart along with black coat, who take pleasure in speaking untruth and keep on encouraging the same and fomenting strife and thereby

earn money on one side and spend away in diabetes on the other God save the people from the hands of those, who are the Teachers of Untruth and who are often found indulging in various technicalities What a wonder that the law market has become full of law touts, even having no holidays during principal days Sunday is the day on which mischievous work is more vigorously turned out Parents' ceremonies is a forgotten empire. Many of these selfish lot of men will only टीच् you अनीति but subsequently चीट् you and practice Ramailage (रामिलाज् Fre) on you, meaning scrape off even the hair of your skins until you become totally penniless Never submit to their Ramadouer (रामदोर् Fre) or cajolaries Carefully watch their shrewdness and the plans of deception which are practised in a nice manner like the Raminagrobis (रामिनाग्राबिस् Fre) the Grimalkin How deplorable it is when we find the continuous rampancy (Eng) and the over-spread of such men that has brought ruination of many people and families. Do not even look at them, but treat them as Ramji (रामजी Per.) decoy birds, who are always engrossed in their refined ways of decoity It is hoped that Rama will soon reform the rougishness of the wrong men running in the world, robbing

the people by rubbing on any side they like for rupees, annas and pies, which alone is their motto or Ramath Gamath

So long as you are connected with such men, it is no use of annointing Ramollissante (रामोलिस्यन्थ् Fre) emolient to the hair and for the body or applying Remollissement (रामोलिस्मेन्थ् Fre) to soften the brain as it will be subjected to worries and annoyances due to the associations of demoniac persons

Avoid hanging upon these cunning men, who make use of you as a tool to gain their machinations in your name under certain privileges and in the name of instructions, for which you are not responsible You should also observe as to the wrong done to you by some by secretly giving out your facts to your opponents though engaged by you Instead of spoiling your time and money in bad ways sacrificing all noble principles and submitting yourself to all humiliations at the hands of these crafty men and knocking about to their houses like a dog and carrying heavy bundles like an ass even by sacrificing your ablutions, prayers and the duty of worshipping God how peaceful and honourable will it be to become a Ramapanth (राम्पान्थ् Fre) of Rama *viz*,

Ramadasa instead of becoming a slave of these men and others

Ramadasa - राम दास

A few words on the value of becoming Rama Dasa or the servant of God, given below will be worth noting

To become a slave of God excels the position of holding even a kingdom as the latter is entirely transitory It is recognised by the Shastras that one shall not only become the slave of God, but may become even the slave of the slave of God as stated below in Pandava Gita by Akrura :—

अहतु नारायण दास दास दासस्य दासम्यच दास दास ।
अन्येभ्य ईशो जगतो नराणा मस्मादहचान्यतरोस्मि लोके ॥

Further your devotion to God should be so humble and submissive that you should completely give up your egoism to such an extent as to claim to become the servant of the servant of that mightiest of the mighty, the Almighty and serve Him with all your might and offer your mite and Seva. See the following —

मज्जन्मन फलमिद मधुकैटभारे मत्प्रार्थनीय मदनुग्रह एष एव ।
त्वद्भृत्य भृत्य परिचारक भृत्य भृत्य भृत्यस्य भृत्य इतिमॉ स्मर लोकनाथ ॥

Thus become a true slave and servant of God, unlike the methods of adopting the meaningless official forms, which are followed only under compulsion, like "Your most obedient servant," the sincerity of which is known to all, and the wordings of addressing any person as " Dear Sir ", " Yours sincerely " and even " Fraternally ", the forms amounting to mere formality without conveying true meanings thereof.

Look at the Mahatmya of those becoming the Dasas of God as described in Padmottara Purana:—

श्रीकृष्ण हरि गोविन्द दास नाम्नादिको जन ।

य कश्चित् याति कलुषं सर्वे तन्नाम कीर्तनात् ॥ etc ॥

In this connection, I offer my humblest salutations to my most revered, highly esteemed, much respected father Diwan Bahadur Lodd Krishnadasa, an exceptionally true devotee and Dasa of Lord Krishna who was pleased to give me the name Govindadasa

If there are any disputes in the family they may be referred to a Ramabatai (रामबटाइ) arbitration, rather than depending upon a number of judges changing from time after time and keeping up the endless litigation concomitantly with the endless Samsara to continue for ever, if not for

generations like Ramachaki (रामचाकी) the whirligig and the whirlpool.

Do not use Ramathhathhiyun articles (राम-ठाठियुं Guj) or live in a dilapidated house

Though the country of Gujarat is associated with Krishnabhakti owing to the seat of Krishna, the town of Dwaraka being situated within the precincts of Gujarat and the temple of Sri Ranchhodrayjee, the Lord of Dwaraka, in Dakor near Ahmedabad and though the influence of the Vaishnavism of the Vallabha cult predominates and sometimes working its own havoc, still Rama's name is as popular as in any part of India.

There are several Ramayanas composed in Gujarati poems, such as those by (1) Giridhar, (2) Vishnudas and (3) Uddhava, and the other known as Ahalya Ramayana These are so beautifully sung in different Ragas that Bhaktirasa and Veerarasa exuberantly ooze out like streams of water, and people were found to be kept spell bound while hearing the Ramayana, Mahabharatha, and the popular Okhaharan, etc But unfortunately since recent times people having become mad after becoming Matriculates and Graduates, with the main idea of entering into service the taste

for oriental literatures has died out. What a pity that in the face of "hand to mouth" eking out livelihood through the means of English education and in spite of numerous disappointments without getting service in Government or other public institutions, still people have taken a fancy to this formal machanical education of a limited scope.

Just as Kabir was the Mohammedan Ramabhakta there was also an other Mohammedan Ramabhakta known as Suleman Bhagat The names of Sita and Rama have been somehow or other very popular and they seem to have been imbibed, from the time one is in the womb of his mother In every village Ramayana was being read and heard every year and many a Brahmin families lived thereby. No doubt many Kavis, Sanths, Vyasas and others performing splendid Bhajana are not to be found to-day to our regret.

Show regard to a Ramayani (रामायणी Guj) the Ramayana Expounder and respect the ancient Rishi Ramoda(रामोद् Hin.) Teach Ramayana to boys and girls and give instructions to those who are desirous of learning any of the works on Rama given by me in pages 168 and 169 of this book.

The name of that one God Rama who took Ramavatara find place in all the 18 Puranas from which it can be gathered as to the extent of his popularity The following is the Sanskritised Gujarati stanza, which I quote here from the Giridhar Ramayana .—

अवतार अनामय भूमितल विचरी ममवाणी करी सुफलम् ।
कृतपूरण कामकृपाल प्रभो प्रणमामि रमापति रामविभो ॥

Use a Rambha stick (**रांभा** Hin) used by Sanyasins or religious students as staff

Need not worry about Ramanujasampradaya (**रामानुज**) or Ramanandi (**रामानंदी**) or Ramavat (**रामावत्**) or Ramavallabhi (**रामवल्लभी**) or Ramadasi (**रामदासी**) or Ramasanehi (**रामसनेही**) or Remadev (**रामदेव्**) cults or the cult of Ramakrishnapunth (**रामकृष्णपन्थ्**) as all of them lead you to the path of becoming the devotee of Rama The special feature of Ramasanehi is only to utter the name of Rama louder and louder.

Dont become indifferent regarding important matters by uttering the words, Ramayaswasti Ravanayaswasti (**रामायस्वस्ति रावणायस्वस्ति**) meaning let Rama prosper or Ravana prosper, as no sane man would like to have Ravanarajya, full of

injustice, misrule and anarchy besides extraordinary exhorbitance. Always expect to enjoy the happiness of Ramarajya and prostrate before Him as under —

श्रीरामचद्र रघुपुंगव राजवर्य राजेन्द्र राम रवुनायक राघवेश ।
राजाधिराज रवुनदन रामराज भोरामभद्र सुरराजनमोस्तु तुभ्यम् ।।

Thinking that I may be doing some substantial service to the cause of Rama and Ramabhaktas by entering deeply into the subject of Ramacharcha (**रामचर्चा**) which has however developed itself into a Ramakahani (**रामकहानी** Hin.) a long story as it were But when my Ramaabhimani (**रामाभिमानि**) and Ramanamabhimani (**रामनामाभिमानि**) friends will take into account that the labour spent by me in this direction is worthy of consideration in view of the deep interest they are bound to evince owing to their love for Rama. I hope they will not feel it cumbersome or tedious but the more they come across with the Ramic usages the greater will they like them By investigating and introducing the Ramic usages derived from the word Rama, as a devotee of Rama I thought, I will be following at least a portion of the work of Valmeeki who though expressed Mara-Mara in the place of Rama-Rama

yet derived the virtue of uttering Rama-Rama I am sure that Rama Bhaktas will like this long Rama-nama Malika given by me though the same may appear to be like Ramaragada (रामरगडा Mar) owing to the overcrowding of the words connected with the name of Rama Somehow or other I have entered into this Ramasamudra (रामसमुद्र) which I have to rammer through in the ears of Rama's devotees by the grace of Rama, along with the Samsara-samudra.

As a Ramosseur (रामोसर Fre) I have done this Ramasis (रामासी Fre) the collection of Ramic names which has taken the shape of a Rama Tree and which are after all the Rameuse (राम्यु Fre) the branchings of that one word Rama, of That One God. It is consistant with the saying रामनुंरामायण.

As a Ramifier (रामीफयर) Fre) I have done my duty in collecting the Ramic words based on the word Rama, the value of which knows no bounds as expressed by Valmeeki, Tulasidas, Vasistha and others Really speaking the utterance of the word Rama itself is equal to the drinking of nectar

The utterance of the word Rama is the passport to get at the Rampe (राम्प् Fre) viz , the

flight *i e.* the ladder that leads to Ramadham. Hence it is essential to be Rampante (राम्पान्थ्र Fre) and study the Ramic literature to gain the purpose of becoming a Ramankandan (ராமன் கண்டன்) the seer of Rama (like the seers of Mantras the Rishis) and obtain salvation

One may even prostrate before the three Ramas viz., Sri Rama, Balarama and Parasurama along with the main Rama of Trimoorthi Swarupa the controller of the Trinity that likes to be called Sitarama, Janakirama etc. He is also Jayarama

Owing to the popularity of Rama, the word Rama has been connected with many names There are several proper names such as - Surya Ram, Govind Ram, BalaRam, Ichha Ram, Mansukh Ram, Daya Rama, Siva Ram, Sankar Ram, Raja Ram and so forth, which are well known to the people The name given to one of the intelligent commedians in the court of an Andhra king was called Tenali Rama who is also known with his reversible designation Vikatakavi विकटकवि
5 4 3 2 1
and it so happens that a glutton is called a Sapat Rama and a squat figure known as Ramassee (रामासी) in French is called a Dadi Raman and is generally applied to a person

of lethargic temperament Dandaga Raman is one who claims his pay without doing work. Note that one of the names of the Mohammedan months is called Ramadhan (रामधान् Urd.) and a machine for driving stone is named a Rammer (Eng) and the barrel of a gun styled a Ramrod in English language

I have consulted several books regarding the usages of the above Ramic names I have referred to the works in the languages of (1) Sanskrit, (2) Hindi, (3) Gujarati, (4) Marathi, (5) Tamil, (6) Telugu, (7) Bengali, (8) Malayalam, (9) Urdu, (10) Canarese, (11) Pali, (12) Tibetan, (13) English, (14) Uriya, (15) French, (16) Latin, (17) Persian and (18) Arabic

Thus I have given a number of popular usages of the words connected with the word Rama and utilised in several forms conveying different meanings as adopted in the different languages. Let us close the chapter by singing —

राम राम राम सीता—राम राम राम सीता ।

But Lo the Gujarati proverb says —

दु खे भजे सहु रामने सुखे भजे न कोय ।
सुखे भजे जो रामने दु ख शुं करवाहोय ॥

The following popular song sung like national anthem by Ramabhaktas is also given below —

रघुपति राघव राजा राम पतितपावन सीताराम ।
सुंदर माधव मेघश्याम गंगातुलसी सालिग्राम ॥

The following is one of the Gujarati stanzas added by me —

सारीबुद्धि आपो राम कष्ट हमारा कापो राम ।
भक्तिमुक्तिना दायक राम भवसागरना तारक राम ॥

The following Hindi is sung by my child Sundarkrishna —

जयरघुनंदन जयसिया राम जानकी वल्लभ सीता राम ।

Here is the most made-easy stanza of Rama generally carried in placards and published by a large number of people —

राम राम हरे राम, राम राम हरे हरे ।
कृष्ण कृष्ण हरे कृष्ण, कृष्ण कृष्ण हरे हरे ।

This stanza is sometimes written on black-board with Ramakhadi (**रामखडी** Ben) a superior kind of chalk for making an impression on the minds of both young and old.

Remember that you are bound to be carried away in Ramadoli (**रामडोलि** Guj) or Rama palan-

quin when you become forcibly Ramasaran (रामशरण Guj) i e., meeting with death, by giving up all your wealth, cars, chariots, elephants, horses and lands and note that the only person that will accompany you is Rama and none else Rama-bandhu is the only Bandhu that will follow you and the rest of the Bandhus though blood relatives will stop away at a distance and be of no help to your soul Your kinsmen and friends can only create a Rampage (राम्पेज़ Eng) meaning a wild commotion and that too for a while and soon after your body is burnt or burried, they begin to forget you and you are gradually totally forgotten Sri Sankaracharya has appropriately said the following stanza which I give hereunder with slight modification for the best consideration of my readers having regard to the fleeting nature of Samsara

> किंवानेन धनेन वाजिकरिभि प्राप्तेन राज्येन किं
> किंवा पुत्र कळत्र मित्र पशुभिर्देहेन गेहेन किम् ।
> ज्ञात्वैतत्क्षणभङ्गुर सपदिरेत्याज्यं मनोदूरत
> स्वात्मार्थं गुरुवाक्यतो भजभज श्रीजानकी (पार्वती) वल्लभम् ॥

In view of the fact that great importance is attached to the word Rama and being connected with ever so many things including the last Carrier better if possible to use Rambans bamboos (रांबांस

Hindi.) and ropes made of Ramasanda (रामसंडा Hin) grass to be in coherence with the Ramadoli, even in regard to Vaikuntha Yatra

One has to bear in mind the impermanence of the world with all its paraphernalia, wealth and power, the fleeting nature of life and the degrading influences of senses and also a numberless unforeseen miseries and troubles that beset the life of any man from cradle to grave. One is sure to be disgusted when he comes across with the vexatious disappointments of life with surprising constant breaches of promises and trusts by the worldly minded friends and relations Undoubtedly there are two stupidities attached to the general brain common to men who are fallen into the pit of Maya with its peculiar misleading attractions and attachments and secondly the idea of enjoying longevity of life in spite of crippled conditions.

It is surprising to see the people pursuing their submission to the influence of the infatuations of the illusory and ill-directing Maya that reduces any able man even into an idiotic position. It is indeed a great wonder that in spite of being cheated by an untrustworthy wife and unworthy sons, fraudulent priests and faithless servants, the man

gets entangled again and again in the whirligig, and the disappointments become all the more keener, while ingratitude takes the place of gratefulness, uncharitable treatment is substituted for kindness, heartless insinuations are returned for sympathetic considerations and Adharma plays an active part for religion in view of the modern changes going on These damnable qualities can be attributed only to the devilish Kalas (कला - arts) of the demoniac Khalas (खला -wicked) and their Chhalas (छला - deceptions) which are the Balas (बला - Pests) due to the Kali of the 20th century that throws you in the tangle of annoyances In spite of butcherical treatments and deadly defeats of hopes, people dance at the inconceivable Mayavic influences without being able to realize the exact point of truth

Under these circumstances we cannot do better than to surrender to God's will as it is no use depending upon our wills Even the wills though reduced in writings and executed in stamp papers and registered by consulting special law books on Wills cannot be depended upon as they are only subjected to disputes in the refined law courts and ultimately dwindled down and hardly acted upon We are therefore bound to submit to the proverb "Man proposes God disposes"

One of the greatest wonders of our existence also consists in our not being able to know where we were and where we are when we are fast asleep The sleep is said to be the brother of death as stated in Koran We must know that the body granted to us by God is only an instrument for doing good work and obtaining salvation as per the Sanskrit saying

धर्मार्थकाममोक्षाणां भाजनं मानुषं वपुः ।

It is not only the vessel or utensil to be made use of for the four important requisites of life but also utilised as the vessel the boat for crossing the ocean of Samsara A Gujarati song given below will point out the advisability of offering prayers to Sita Rama and uttering the names of Rama and Krishna and to take advantage of the opportunity afforded to men, possessing the high human life instead of having been shelved into any animal life It clearly indicates as to how the man slowly but surely loses his life every minute and second after second at the same time pointing out as to the death god seated in the body gradually eating away the body and the life and unnoticeably causing your death without fail.

सीता रामने भजीने ल्हावो लीजियेरे, मुखे राम कृष्ण राम कृष्ण कीजियेरे (सीता)

तारो अवसर पल पल जायछेरे, ताराघटमा बेठोने काळ खाय छेरे (सीता)

After gaining all experience of the futility of the world our people thought it best to do the best that lie in their power in the present worst times of Kali by taking to the name of Rama throughout the life and at the end thereof Having realized the truth contained in the word Rama and the efficacy thereof, they deemed it fit to repeat the sentence **रामनाम सत्यहै** even at the time of death while carrying the bodies to the grave indicating that Rama's name is the only Truth and this idea is quite in consonance with the statement found in Tarasaropanishad (**तारसारोपनिषद्**) under the heading of **रामस्यसर्वात्मकत्वम्** and it runs thus

इद सत्यमिद सत्य सत्यमेतदिहोच्यते ।
रामस्सत्य पर ब्रह्म रामात् किञ्चिन्न विद्यते ॥

Taking into consideration that to think of Rama, to utter the name of Rama, including those twisted names of Rama together with the shades of the word Rama in varieties of ways,

and to know closely of Him, and to gain only His favour is the only best thing, I could do, I allowed my mind to be saturated with the Ramic names and I got into the strain of Ramadhoon (रामधून Guj) and completed the above compilation of this special treatise with all Ramish (रामिष Per) cheerfulness The modern civilised people generally take to the hobbies of making collections of several kinds of curiosities such as stamps, ancient coins, rare precious stones, books, manuscripts, and so forth, whereas myself having already dealt with the above items exhaustively now entered into the field of making the collection of Ramic names for the benefit of God's servants and Ramis (रामी the lovers) of Rama and I hope Rama will be pleased with my humble work and give me at least a small space of the size of a millimetre in His rosy lotusy feet

As regards the names of Rama, I wish to point out that we have a regular Vrata called राम नाम ग्रहण व्रतम्, in which one makes the Sankalpa as, मम एतज्जन्म जन्मान्तरार्जित सकलदुरितोपशम पूर्वक, अक्षय्य विष्णु लोक निवास सिध्यर्थं श्रीराम नामोच्चारण रूप व्रतं करिष्ये। This Vrata is observed for a period of 12 years

Besides Rama Navami Vratam and Rama Nama Vratam we have also Rama Nama Lekhana Vratam *viz*, writing of Rama's names as already

stated in this book page 181 for which there is also the Udyapanam prescribed and the story relating thereto given

People desirous to obtain salvation are expected to perform Rama Navami Vratam as stated in Skanda Purana :—

मुमुक्षुश्च सदाकुर्यात् श्रीराम नवमी व्रतम् ।
मुच्यते सर्वं पापेभ्यो याति ब्रह्म सनातनम् ॥

It will be interesting to find that Rama's name is given in charity to Brahmins besides pictures and idols

I thought I will be worrying my Rama, with this subject concerning innumerable names, but thinking again that He is all in all active, all in all energetic, all in all inspiring, all in all strong, all in all working, all in all pervading, all in all moving and all in all playing Rama, and ever possessing these qualities He will not feel tiresome, I have indulged in this Ramanamic subject I recommend my readers that in addition to the Rama Sahasranamas they will also do well to perform Archana with the Rama Sahasranama arranged in alphabetical order (Vide Pooja Samuchchaya published in Bombay page 131) and enjoy the pleasant thought of worship combined with innocence, peace, purity

and duty I also recommend that Sri Rama's मत्र संपुटित अष्टोत्तरशत नामार्चन may be performed, of which one instance is given below —

ॐ श्रीमद् ब्रह्मेंद्ररुद्रादि वदनीय जगद्गुरवे नम ।

One may also perform Seeta अष्टोत्तरशतनामार्चन found in Ananda Ramayana and the Sita Sahasranama mentioned by Valmeeki in Adbhutottara Ramayana

As regards writing of Rama Namas it is stated in Shastras as follows —

राम नाम लिखेद्यस्तु लक्षकोटि शतावधि ।

एकैक मक्षर पुसा महापातक नाशनम् ॥

Note that presents of Ramanamanguliyaka (रामनामाङ्गुलीयक) rings are also given

The value of Rama Nama —

अश्वमेध सहस्राणि वाजपेय शतानिच ।

एकेन रामनाम्नातु तत्फल लभते नर ॥

My readers will be astonished to see me repeating the same subject of Rama Nama again and again having in a way closed it It looks to me that it is very dfficult to conclude this chapter being the subject matter of Rama, who always

is found to be playing in some form or other in the universe and secondly, the subject is one with which one should not be disgusted, especially when we bring to our recollection regarding the statement made by Parvati saying that She is not contented by drinking the nectar of Ramarasayana —

त्वन्मुखाद्गलितराम तत्वामृत रसायनम् ।
पिबतो मे मनो देव न तृप्यति भवापहम् ॥

Thirdly, it is The Thing that one has to be ever seeking after, to be pure and virtuous and derive happiness It is the best thought to be entertained in the mind—a thought far superior to the thoughts suggested to be encouraged by way of remembrances in Christmas and New Year cards regarding friends, loves and lovers with all attractions in the fancy cards Comparatively the thought of God has to be entertained and kept ever green in the minds of men. Thus it will be seen that no question arises as to why it is repeated by whomsoever it may be Our heterodox friends realize the value of God, His name, its repetition and offerings made to Him when they are found in the troublous turmoils being tremendously afraid of Him at the critical juncture. When Goddess Parvati, the wife of that

great Siva expresses that She has not been content with the Rama's names and has to continue the repetition further, it is no wonder that a particle of a dust-like my humblest of humbleself to feel it a disgust in repeatedly thinking or speaking on the name of Rama which is sweeter in sound than the musical repeaters, contained in watches, clocks bells etc See the following —

श्री राम नाम सदृश सवशे चापि सगृणन् ।
मुक्ति प्राप्नोति मनुज किं पुनर्बुद्धि पूर्वकम् ॥

The following is the confirmation of which I have already mentioned in this book —

रा शब्दोच्चारणे जाते वक्त्रात्पापस्य निर्गम ।
मकार श्रवणे जाते भस्मी भाव गमिष्यति ॥

It is said that even Srutis acknowledge as follows —

कोटि यज्ञ समो राम चन्द्रभद्रेत्यय मनु ।
नमोन्त श्रुतिभि प्रोक्तो वेदान्तेषु यथा क्रमम् ॥

The constant and continued utterance of Ramanama is justified by the following stanza given in Ramotsava Ratnakara —

गच्छन् स्तिष्ठन् श्वसन् नृत्यन् भुञ्जानो वापि मानव ।
मुच्यते रघुनाथस्य कीर्तनान्नान्यतो द्विज ॥

Even those including the several high class Brahmins, comprising hatwalas and batwalas (criketeer), heatwalas (hot tempered) and meatwalas, hootwalas (hooting out anybody) and bootwalas, coatwalas and boatwalas, (always travelling in sea) that mock at religion and God—should think for a moment that when they are found dead, their corpses are removed by uttering the name of Rama. Look at this contrast!

The other wonder is that even after becoming Christians, distinctions are made between Brahmin Christians and Non-Brahmin Christians and Poojas of Rama, Ganesha, etc, are performed by the converts. Maintaining Hinduism after becoming Christians! This wisdom is marvellous and one has to enquire as to in which bazaar it is sold!

It is further wonderful to observe the inconsistency prevailing in every Brahmin being addressed as Maharaj A Brahmin cook is called a Maharaj, a Paricharaka, a Brahmin tailor, a Brahmin Mithaiwala, and even uneducated Dhore like Gore that would have never performed Sandhya in his life time expect to be called as Maharaj Even Mama professionals desire to be addressed as such!

If People give up their "Pride", which is their chief ideal of life and their ideas of "Dont care for devotional duty in the face of the worldly duty",—encouraged by the thought that "The Truth lies only in worldly pleasures denying the existence of a Ruler, as observed by Prof Max-Muller in his translation of Bhagavad Gita, p 115" and give up their insatiated desires, vanity and ostentatiousness being engaged in unholy observances—all in delusion—they will certainly realize the value of devotion and will think of the name of God which is the most essential part of man's duty

See what God says in Gita chap 16, Slo 18. regarding those that disregard Him .—

अहकार वल दर्पं काम क्रोध च संश्रिता. ।
मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयका ॥

"Those that have got aversion for Me I fling them into demoniac wombs and impel them to commit ferocious actions"

The cleverness of some of the demoniac men has to be fully depreciated when we take their perverse intellgence in creating a deep interest in the minds of people to find a way to destroy themselves and their own properties Though destruction after destruction is caused and the loss

of wealth is clearly noticed, troubles fully experienced, hurled into dishonour and disrepute, still these Karmarakshasas and Brahmarakshasas or even Charmarakshasas, who do not understand the Marma of Dharma whether they are Varmas, Sharmas or others would not pity the sufferers, but continue their game of instigation for maintaining mischievous and litigeous practice "To obtain heaps of wealth unfairly for enjoying (their) objects of desires" as stated by Pro Max-Muller

They are really pests that appear as best friends without allowing you to rest, but keep you always in unrest One cannot test at first until gets grief in his chest with all disgust These sinners are actually treated as guests by the poor deluded youngsters that get into their nests wearing a vest with some false ideas of the west and this continues until everything is converted into jest

Somehow or other owing to misdirected, and irreligious education such devilish work of Rakshasic Maya is considered as befitting to their illbred upstartic disposition and ill intentioned mentality whatever may be the degree of education received Sri Rama, Sita, Vibhishana and others have already narrated a good deal for practicing high ideals of noble life and given extremely valuable advice to mankind in that great epic

Ramayana, the book of the highest civilization of Hindus

Even such persons that have given up ablutions, prayers Karmas etc, can take at least to Ramanama they will be doing some Dharmic duty as will be found in the following stanza —

औपासने न रहिता पञ्चयज्ञ पराङ्मुखा ।
सन्ध्यावन्दन हीनाश्च शुद्धा रामस्य कीर्तनात् ॥

Further —

सदासक्रुद्वा रामेति जपन् भक्त्या प्रसन्नधी ।
सर्वपाप विशुद्धात्मा सकल भद्र मश्नुते ॥

The merciful God is still inclined to help even those that have taken to make fun and frolic with God's names in their gossips with the attacks of non-senses by the survey of their own sense with their brains that would not receive the duty of religious ideas owing to the enlargement of their livers To such so called *gental* men possesing the mental fabric of calculating interest and rentals and engaged with dental surgeons the following quotation will be suitable —

मुक्तो मुमुक्षवो बद्धा स्त्रिविधा जीवराशय ।
परिहासेनवा भक्त्या सल्लापाद्धेलनेनवा ।
स्मरन् रामेति सतत जीवन्मुक्ता न संशय ॥

Suta says as pointed out in Ramotsavaratna-kara —

भक्तिर्मुक्ति विधायिनी भगवत श्रीरामचन्द्रस्य हे
लोका कामदुघाङ्घ्रिपद्मयुगल सेवध्यमध्युत्सुका ।
नाना ज्ञान विशेषमन्त्र विततिं त्यक्त्वा सुदूरं भृश
रामं श्यामतनु स्मरारि हृदये भान्त भजध्व बुधा ॥

Regarding the virtue of the bestowal of thought on Rama I hereunder give the following Telugu verse —

ఉరుసంసారపయోనిధి తరణంబులు పాపపుంజ దహనంబులు శ్రీ
కరణంబులు ముక్తిసమార్జనంబులు రామనామసంస్మరణంబుల్

Always attempt to procure the Ramikh (रामिक् Ara) of Rama viz., his glance, as everything depends upon Ramakataksha—the charm of His look In this connection the following quotation from Valmeeki will be worth noting

यश्च राम नपश्येत्तु यच राम न पश्यति ।
निन्दितस्य पुमान् लोकेस्वात्माप्येन निगर्हते ॥

Doing Ramakaj (रामकाज) or Ramakarya (रामकार्य) or Ramakainkarya (रामकैंकर्य) is our duty towards the Ramani Rama (रमणी) the beautiful Rama, the Ramano Rama (रमणो Pal) the playing Rama, the Ramaniyo Rama (रमणीयो Pal) the charming Rama, the Ramaniyako Rama (रमणीयको

Pal) the pleasant Rama, the Ramih Rama (रामिह—Ara) the armed Rama and the Rami रामी (Arabic

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Additional Ramayans

I give the following information available in Gujarati verses for those interested in Ramayanas besides the several names of Ramayanas mentioned by me in page 168 of this book —

वाल्मीकिरामायण प्रथम वळी, व्यासे रामायण करी ।
वसिष्ठ रामायण तथा, शुकदेवरामायण खरी ॥

वळी ब्रह्मरामायण करी, भणावी नारदने तथा ।
अजनी पुत्रेकरी, हनुमान नाटकनो कथा ॥

विभीषणे रामायण करी, शभुकृत अभिरामछे ।
पार्वतीने भणावी तेनु, शिवरामायण नामछे ॥

अगस्त्य मुनियेकरीछे ते, अगस्त्यरामायण जथा ।
अनत विरचितछे वळी, ते शेष रामायण कथा ॥

वळी सर्व मुनिये मळीने, अध्यात्म रामायण करी ।
कूर्म पुराणने वर्णवीने, कूर्म रामायण खरी ॥

एक आगम रामायण पुनितछे, भरत रामायण वळी ।
स्वामिकार्तिकेयकरीते, स्कद रामायण भली ॥

पौलस्त्ये रामायण करी, कालिकाखडे वर्णवी ।
रवि अरुण संवादछे ते, अरुण रामायण हवी ॥

वळीधर्मराजायेकरी, ते धर्म रामायण खरी ।
अनेक रामायण थया, अनेक कवियो विस्तरो ॥

and Persian) the Archer Rama and who is auspicious Ramabhadra (रामभद्र) the moon-like Ramachandra (रामचन्द्र) the gem-like Ramaratna (रामरत्न), the Lord of the world Ramanatha (रामनाथ) and the domineer of Lakshmi the Rama Ramana (रमा रमणा)

To such Rama properly propitiate, profoundly praise, pressingly pray, promptly prostrate, promulgate his preternatural prowess as He is the proverbial Paramatma, Pranajeevana and Prasannatma and prominently prosper Benediction and invocation will obtain approbation and secure protection at the hands of Sri Rama

Trust fully in The Full, the joyful, the beautiful, the merciful, the boonful, the powerful, the delightful, the blissful and the allful Rama who will make us thoughtful and give us plentiful and fulfil our desires

I thus conclude this chapter by expressing the following stanzas on Rama as the all-round Rama.

रामाभिराम नयनाभिराम लोकाभिराम सुगुणाभिरामम् ।
सर्वाभिराम च सदाभि राम वन्दे सदानद मनोभि रामम् ॥
वाचाभिरामं वदनाभिराम पट्टाभिराम विजयाभिरामम् ।
लीलाभि राम परमाभि राम सत्याभि रामं प्रणमामि नित्यम् ।

आनन्दराम रघुवंशनाथं कोदण्डराम रणरङ्ग धीरम् ।
कल्याणराम करुणाकरन्त श्रीरामचन्द्र शरणं प्रपद्ये ॥

Meditation of Baby Rama.

मातुः पार्श्वेचरन्तं मणिमय शयने मञ्जुभूषाञ्चिताङ्गम् ।
मन्दं मन्दं पिबन्तं मुकुलित नयनं स्तन्यमन्यस्तनाग्रम् ।
अङ्गुल्यग्रैः स्पृशन्तं सुख परवशया सुस्मितालिङ्गिताङ्गम् ।
गाढं गाढं जनन्या कलयतु हृदयं मामकं रामबालम् ॥

The Description of Rama—The Delight of the World

From old Ikshvaku's line He came,
Known to the world by Rama's name
With soul subdued, a chief of might,
In scripture versed, in glory bright
His steps in virtues paths are bent,
Simple, pure and eloquent
In each emprise he wins success,
And dying foes his power confess
His mighty shafts he truly aims,
And foemen in the battle tames
His lordly steps are firm and free,
His strong arms reach below his knee
All fairest graces join to deck,
His head, his brow, his stately neck,
His plighted word he never forgets,
On erring sense a watch he sets

Good, resolute and pure, and strong,
He guards mankind from scathy and wrong,
And lends his aid and never in vain,
The cause of justice to maintain

The noblest of lordly givers,
Whom good men follow, as the rivers,
The pear of Vishnu's power and might,
And lovely as the lord of Night

Patient as Earth, but roused to ire,
Fierce as the world destroying fire,
In bounty like the Lord of Gold,
And Justice self in human mould

Rama's Boyhood and His Marvellous Anecdotes.

बालक्रीडा of **बालराम** ।

निराकार निर्गुण प्रभु, तदपि सगुण धरदेह ।
करत रहत नाना चरित, केवल भक्त सनेह ॥

(1) Child as He was, of course decked with splendid garments, and ornaments set with effulgent precious stones in addition to His being the natural beauty of beauties, and as the descent (Avatar) of God, Rama had also worn a neck ornament containing lion's and tiger's nails, which are said to ward off evil eyes On the chest of the child the mark of the foot of Bhrigu Maharishi

called Bhrigu Lanchhan was also noticed See the Marathi Dindi दिण्डि given below —

तवचरणाची मुद्राहृदयी धारणकरिता भूषणहोयी ।
याम्तवं सदया आज्ञाद्यावी धारण करण्याला ॥

Interested as we are in Rama, let us observe as to some of His miraculous deeds, during his childhood

(2) The child that can make the whole world to play and even make dance, with the movements of His eye brows was found playing in the arms of the mother Kausalya One day He wanted a monkey for His play A number of monkeys were brought, but He did not like them Vasishtha, however, informed King Dasarathha that a particular monkey should be sent for from Sugriva, whereupon messenger was sent to Kishkindha, and the monkey was brought, who was approved by Rama and who was always found playing with Him

(3) The Boy Rama was very fond of playing kites and on a certain day, He prepared an exquisitely grand kite and made it fly, fly and fly so much so that it went higher, higher and higher, passing one region after another and reached right up to Indra Loka Seeing the charming kite with

a number of decorations Jayanti the wife of Indra's son held up the kite and retained the same with her Knowing this the Boy Rama directed His mighty monkey companion, the powerful son of the wind-god who flew with marvellous velocity brought back the kite and handed over to Sri Rama

(4) Once upon a time certain merchants brought jewels and the Young Rama took away one of them and threw it into a well He was asked to get the same back, when Rama said, go and take it Servants got down in the well, and there was seen a tree grown containing several branches, each branch having bunches of jewels of the same type This created a great wonder in the city and people thronged in large numbers and took away jewels after jewels and were found immensely pleased

(5) On another occasion certain hunter brought some birds for sale and the Boy Rama caught hold of them and allowed them to fly away and on the hunter complaining this to the parents, two pieces of feathers which were in the hands of Rama were burried in the sand and some water was sprinkled over it, with the result that a plant had grown and bore fruits from which hundreds of

birds began to fly making tremendous noise with sweet notes being heard throughout the city

(6) A lion had caught a cow and Rama killed him with His arrow and immediately the lion became a Gandharva, assuming his former life

(7) A swine was found rushing against Rama, who was struck by the Little Rama and was killed in a moment Immediately, the swine presented in the form of certain king, who was born as a swine, on account of his conduct of showing disrespect to elders

(8) While Rama was taking His bath in the Sarayu river in company with a number of playmates, a big crocodile swallowed Him, at the instigation of Ravana, but the Little Folk Rama immediately slew the huge crocodile and came out by tearing its belly to the surprise of all that witnessed the incident

(9) When Rama was playing on the bank of the River Sarayu, Ravana came in the form of a large bird with the intention of carrying Him away which Rama at once understood and hit with His bow without any arrow and Ravana was thrown away at a very long distance and for 7 days he was unconcious and he was very much ashamed after regaining his consciousness

(10) As a Baby He was found playing in the cradle and when Kausalya went to offer Naivedyam to the family deity Lakshmi Narayana, Rama was found eating the Naivedyam and when she got alarmed and came back in search of the Baby Rama, she found it in the cradle, which created a great puzzle in the mind of Kausalya

Sri Rama had made it a rule of daily prostrating before His mother and father Dasaratha every morning as stated below —

प्रात काल उठिकै रघुनाथा, मातुपिता गुरुनावहि माथा ।।

As regards His various activities of killing a large number of Rakshasas in His blooming youth which formed the chief part of Ramayana is known to all as mentioned below —

राक्षसाना वधार्थाय दैत्याना निधनायच ।
परित्राणाय साधूना जातोराम स्वय हरि ।।

The only one incident require to be pointed out is as to how Rama appeared in hundreds and thousands of similar forms at one and the same time in different places and simultaneously accorded interview to a large number of people who were anxious to pay their respects personally to Him, when He returned to Ayodhya, which is one of His miraculous deeds

SEVERAL DESCRIPTIONS OF RAMA.

रामद्वादशमञ्जरी ।

(1) Rama, as the Crown of Kings

(A stanza containing 7 cases)

रामो राजमणिस्सदा विजयते रामं रमेशं भजे
रामेणाभिहता निशाचरचमू रामाय तुभ्यं नमः ।
रामान्नास्ति परायणं परतरं रामस्य दासोस्म्यहं
रामे चित्तलयस्सदा भवतु मे भो राम मामुद्धर ॥

(2) Rama representing variety of Gems.

सकलसुकृतरत्नं सत्यवाक्यार्थरत्नं शमदमगुणरत्नं शाश्वतानन्दरत्नम् ।
प्रणवनिलयरत्नं प्रस्फुटद्योतिरत्नं परमपदविरत्नं पातु मां रामरत्नम् ॥

(3) Rama, as the Friend

विमलकमलनेत्रं विस्फुरन्नीलगात्रं तपनकुलपवित्रं दानवध्वान्तमित्रम् ।
भुवनशुभचरित्रं भूमिपुत्रीकळत्रं दशरथवरपुत्रं नौमि रामाख्यमित्रम् ॥

(4) Rama, the Remover of Fear

राम श्यामाभिराम रविशशिनयन कोटिसूर्यप्रकाश
दिव्यदिव्यास्त्रपाणि शरमुखशरविचारुकोदण्डहस्तम् ।
काल कालाग्निरुद्र रिपुकुलदहनं विघ्नविच्छेददक्ष
भीम भीमाट्टहास सकलभयहर रामचन्द्र भजेहम् ॥

(5) Rama, the Hero

कोदण्डनिर्मुक्तशराग्रखण्डन प्रचण्डशश्वद्भुजदण्डहिण्डनम् ।
अखण्डचण्डाशुममानभण्डन भजामि राम रणरङ्गमण्डनम् ॥

(The above stanza may be read with the sloka given in page 82 dealing with the Feet of God together with the Telugu poem given underneath for those that choose to enjoy the rythme)

(6) Rama representing variety of Moons

श्रीरामचन्द्र भुविविश्रुत कीर्तिचन्द्र स्मेरास्यचन्द्र रजनीचरपद्मचन्द्र ।
आनन्दचन्द्र रघुवंशसमुद्रचन्द्र सीतामन कुमुदचन्द्र नमो नमस्ते ॥

(7) The Ra-Syllabled Prayer of Rama

ध्यायामि राममभिराम गिरामरन्दधारामदभ्रमितराममरैर्विरामम् ।
आराममद्भुततराम लसद्गुणाना घोरामयघ्नमसुरामरवन्दिताङ्घ्रिम ॥

(8) Rama, as the Garden of Kalpaka Trees.

आराम कल्पवृक्षाणा विराम सकलापदाम् ।
अभिराम स्त्रिलोकाना राम श्रीमान्सन प्रभु ॥

(9) Rama, as the Parent and Master

माता रामो मत्पिता रामचन्द्र स्वामीरामो मत्सखा रामचन्द्र ।
सर्वस्वमे रामचन्द्रो दयालुर्नान्य जाने रामचन्द्र विनाहम् ॥
(नैवजाने न जाने)

(10) Rama, as the Giver of Bliss

रामोमेभिहिते करोतुमतत रामं भजे सादरम्
रामेणाऽपहृत ममस्तदुरित रामाय दत्त धनम् ।
रामान्मुक्तिरभीप्सिता सरभम रामस्य दासोस्म्यहं
रामे रञ्जतुमे मन करुणया हे राम मा पालय ॥

The above सप्तविभक्ति stanza is composed by Kosala Raja, the son of Bhoja Raja

(11) Rama as Father and other Relations.

श्रीरामस्सकलेश्वरो मम पिता माता च सीता मम
भ्राता ब्रह्मसखा प्रभञ्जन सुत पत्नी विरक्ति प्रिया ।
विश्वामित्र विभीषणादि वशगा मित्राणि बोधस्सुतौ
भक्ति श्रीहरि सङ्गता रतिसुख वैकुण्ठमस्मत्पदम् ॥

(12) Seeking Wealth of Mercy from Rama

ब्रह्म महेन्द्र सुरेन्द्र मरुद्गण रुद्र मुनीन्द्र गणैरतिगम्य
क्षीरसरित्पतितीरमुपेत्यनुत हि सता मवितारमुदारम् ।
भूमि भरप्रशमार्थ मथप्रथितत्प्रकटीकृत चिद्घनमूर्ति
त्वा भजतो रघुनन्दन देहि दयाधनमे स्वपदाम्बुजदास्यम् ॥

I now give an English Prayer on Rama

Suited to all the fashions of the day
English being liked in every way
What is in language for really to pray
Be true to your religion and hail with jay (जय) L G

English Rama Stotra.

Thou art the Lord Narayan, thou
The God to whom all creatures bow,
Thou art the saviour God who wore
Of old the semblance of a hoar,
Thou he whose Discus overthrows (चक्र)
All present, past and future foes,
Thou Brahman, That whose days extend
Without beginning, growth or end,
The God, who, bears the bow of horn,
Whom four majestic arms adorn, (चतुर्भुज)
Thou art the God who rules the sense
And sways with gentle influence,
Thou all pervading Vishnu Lord
Who wears the ever-conquering sword,
Thou art the Guide who leads aright,
Thou Krishna of unequalled might,
Thy hand, O Lord, the hills and plains,
And earth with all her life sustains,
Thou wilt appear in serpent form (आदिशेष)
When sinks the earth in fire and storm
Queen Sita of the lovely brows
Is Lakshmi thy celestial spouse
High bliss awaits the devotee
Who clings in loving faith to thee,
Who celebrates with solemn praise
The Lord of Ne'er beginning days, (अनादि)
On earth below, in heaven above
Great joy shall crown his faith and love

फलश्रुति ।

Blessings will attend to the person, whether man or woman that reads or hears the above Stotra He who reads the above Stotra will be absolved from all his or her sins, and he or she shall obtain all health, wealth and strength and his or her desires will be amply fulfilled

अभयप्रदराम·—Rama as the Refuge.

శ్రీచెల్లెడుమోముతో, మృదువుగా, జీరాడుమోత్సేలుతో
కారుణ్యామృతధారతో, ఘనసద్గ్రైవేయహారాళితో,
సారాన్నత్యతిభూషకా ప్రతతితో శాంతస్వరూపంబుతో,
రారా నాకభయప్రదానమియరా, రామామహీశా (జా) ధిపా

Prostration to Rama.

దండనయా విశ్వంభర, దండమయా పుండరీక దళనేత్ర హరీ ,
దండమయా కరుణానిధి, దండమయా నీకునిపుడు దండము రామా (కృష్ణా) ॥

Sri Rama Stotra in Telugu for Relief from Adversities.

1 శ్రీరామానినునమ్మిచు । శ్రీరామా రామరామశ్రీరఘురామా ।
శ్రీరామయనుచునుంటిని । ఘోరాపదనిపుడు తొలఁగఁగొట్టుము రామా ॥

.2 శ్రీరామ నీవెగతియని । చేరిమదిన్నిన్నునిల్పి శీఘ్రంబుగనే ।
శ్రీరామభక్తునుడివెద । ఘోరాపదనిపుడు తొలగగొట్టుము రామా ॥

3 శ్రీరామరామరామా । శ్రీరామా రామరామ సీతారామా ।
శ్రీరామయనుచువేడితి । ఘోరాపదనిపుడు తొలఁగఁగొట్టుము రామా ॥

4 శ్రీరామాజయరామా । శ్రీరఘురామా మనోజ్ఞగుణరామా ।
ధీరశిఖామణిరామా । ఘోరాపదనిప్రుడు తొలఁగఁగొట్టుము రామా ॥

5 శ్రీరంగమందుదిరుమల వారాణసియందు నిలిచివసియుంచెదునా ।
యీరూపమునీవెగదా । ఘోరాపదనిప్రుడు తొలఁగఁగొట్టుము రామా ॥

6 నారాయణండు శంభుడు । సూరుడు శ్రీకృష్ణుడగ్ని సోముడు నాగా ।
వారెవ్వరు నీవెగదా । ఘోరాపదనిపుడు తొలఁగఁగొట్టుము రామా ॥

7 ఓరామా నీకంటెన్ లేరయ్యా కాచువారు లెక్కింపనొరుల్ ।
లేరనచుబోటిదీనులు ఘోరాపదనిపుడు తొలఁగఁగొట్టుము రామా ॥

8 రారానిచోటుగాదిది । రారాననుగన్నతండ్రి అవ్వాయొనర్పన్ ।
రారా నామొరవినురా । ఘోరాపదనిపుడు తొలఁగఁగొట్టుము రామా ॥

Sri Rama's Procession.

Sumantra then, the charioteer,
Drew, ordered by Satrughna near,
And stayed within the hermit grove
The chariot and the steeds he drove
With gems, and Rama's queen were placed,
All faim Ayodhya to behold
An elephant of hugest frame,
Nine thousand others bore, behind,
The chieftains of the Vanar kind
All gay, in forms of human mould,
With rich attire and gems and gold
Thus borne along in royal state
King Rama reached Ayodhya's gate
With merry noise of shells and drums
And joyful shouts, he comes, he comes,

And happy maids in ordered bands
Threw grain and gold with liberal hands
Neath gorgeous flags that waved in rows,
On towers and roofs and porticoes
Mid merry crowds who sang and cheered
The palace of the king they neared
Passed onward to the monarch's hall
Arrived in chambers, best of all

श्री रामपट्टाभिषेकम् ।

तत सप्रयतो। वृद्धो वसिष्ठो ब्राह्मणै सह ।
राम रत्नमये पीठे सहसीत न्यवेशयत ॥
वसिष्ठो वामदेवश्च जाबालिरथकाश्यप ।
कात्यायन सुयज्ञश्च गौतमो विजयस्तथा ॥
अभ्यषिञ्चन्नरव्याघ्र प्रसन्नेन सुगन्धिना ॥
सलिलेन सहस्राक्ष वसवो वासव यथा ॥

Description of Rama's Coronation

Then girt by many a Brahman sage,
Vasishtha, chief for reverend age,
High on a throne with jewels graced
King Rama and his Sita placed
Thereby Jabali far revered
Vijaya and Kasyapa's son appeared,
By Gautam's side Katyayan stood,
And Vamadeva wise and good,
Whose holy hands in order shed
The pure sweet drops on Rama's head

Then priests and maids and warriors, all
Approaching at Vasishtha's call,
With sacred drops bedewed their king,
The centre of a joyous ring,
The guardians of the worlds on high,
And all the children of the sky
From herbs wherewith their hands were filled
Rare juices on his brow distilled
His brows were bound with glittering gold
Which Manu's self had worn of old,
Bright with the flash of many a gem,
His sire's ancestral diadem
Satrughna lent his willing aid
And o er him held the regal shade ,
The monarchs whom his arm had saved
The chouries round him forehead waved
A golden chain, that flashed and glowed
With gems the God of Wind bestowed ,
Mahendra gave a glorious string
Of fairest pearls to deck the king,
The skies with acclamation rang,
The gay nymphs danced, the minstrels sang
The trees the witching influence knew,
And bent with fruits of loveliest hue,
And Rama's consecration lent
New sweetness to each flowret's scent,
The monarch joy of Raghus line
Gave largest to the Brahmans, kind
And steeds unnumbered, wealth untold
Of robes and pearls and gems and gold

A jewelled chain, whose lusture passed
The glory of the sun, he cast
About his friend Sugriva's neck
And, Angada Vali's son to deck,
He gave a pair of armlets bright
With diamond and lazulite
A string of pearls of matchless hue
Which gleams like tender moonlight threw
Adorned with gems of brightest sheen,
He gave to grace his darling Queen
The offering from his hand received
A moment on her bosom heaved,
Then from her neck the chain she drew,
A glance on all the Vanars threw
And wistful eyes on Rama bent
As still she held the ornament
Her wish he knew, and made reply
To that mute question on her eye
Yea, love, the chain on his bestow
Whose wisdom truth and might we know
The firm ally, the faithful friend
Through toil and peril to the end
Then on Hanuman's bosom hung
The chain which Sita's hand had flung
To every Vanar Rama gave
Rich treasures from the mine and wave
And with their honours well content
Homeward their steps the chieftains bent.
Ten thousand years Ayodhya, blest
With Rama's rule, and peace and rest

పట్టాభిషేక పంచరత్నం.

1 గురుడు వసిష్ఠుండాదిగ శ్రీరాముని మంగళాభిషేకము చేయుం ।
డారూఢనియతి ననువో భేరీభాంకృతులు చెలఁగెఁ బెంపున రామా ॥

2 ఘ-మణిమయపీఠంబున జనకజతో నుంచి నిన్ను సన్మునివరుల్ ।
య్యాన వేదమంత్రములచే తను నీ వభిషిక్తుఁ జేయఁ దగితివి రామా ॥

3 సుమములు సుగంధమాయెను విమలము లైయొప్పె దిశలు విశ్వం బెల్లన్ ।
గోమగొప్పె సస్యములతో, ద్రుమములు ఫలపుష్పములన దోచెను రామా ॥

4. అక్షయముఁగ బాతిచ్చెడి లక్షసురభులశ్వములో కలక్షధనంబుల్ ।
దీక్షితము ప్పదికోటులు దక్షత భూసురలకియ్యఁ దలఁపవె రామా ॥

5 సురవరులు పుష్పవృష్టులు గురియఁగ బురకాంతలెల్ల గోపురములను
ప్పరిగెలనుండి సుమాక్షతల రుదుగ మీమీదఁ జల్లిరిప్పుడు రామా ॥

राम अनन्त अपार है हैभी आपे आप ।
लीलाकरता आपहै लीला भीहै आप ॥



4 **भज भवतरणम् ।**

ध्येय सदापरिभवघ्नमभीष्टदोह
तीर्थास्पद शिवविरिञ्चिनुत शरण्यम् ।
भृत्यार्तिह प्रणतपाल भवाब्धिपोत
वन्देमहापुरुष ते चरणारविन्दम् ॥

(Bhagavata II. V.)

रुद्रोभव. समाख्यातो भव ससार सागर ॥

(Devi Puranam)



5 नहिनहिमरणम् ।

We know, that not an iota moves without His pleasure and that the God of death is entirely under the control of that God of Gods, which is established by the following verse :—

काल कालयनेकाले मृत्योर्मृत्युर्भियोभयम् ।
वेदान्तवेद्यो भगवान्यत्तच्छब्दोपलक्षित ॥

Almighty God is the propeller of time He is the death of death, fear of fear and knowable through Vedanta-denoted by the word तत् (That)

यद्भयाद्वाति वातोपि सूर्यस्तपति यद्भयात् ।
वर्षन्तितो यदा काले पुष्पन्ति तरवोवने ॥

Note what Yama or Israel directs his messengers as follows —

स्वपुरुषमभिवीक्ष्यपाशहस्त वदतियम किलतस्यवामकर्णमूले ।
परिहरमधुसूदन प्रपन्नान् प्रभुरहमन्यनृणा न वैष्णवानाम् ॥

He quietly tells in their ears and orders them not to approach Vaishnavas (meaning the devotees of the all pervading God), by sending for his emissaries holding nooses in their hands

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सुरमन्दिरतरुमूलनिवासः शय्याभूतलमजिनं वासः ।
सर्वपरिग्रह भोगत्यागः कस्यसुखं न करोति*विरागः ॥

.Nityananda

भज गोविन्द भज गोविन्द गोविन्द भज मूढमते ॥ ४४ ॥

By renunciation a man lives under the tree of a holy temple, goes to sleep on the ground, wears a deer's skin for cloth and sacrifices all comforts by giving up enjoyments of life Whom shall not such renunciation or Vairagya make happy (44)

Pray to Lord Govinda
Prav to Lord Govinda Pray to Lord Govinda
Oh Ignorant and foolish-minded man

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*Note what Gita says —

विविक्तसेवी लघ्वाशी यतवाक्काय मानस ।
ध्यानयोगपरोनित्य वैराग्य समुपाश्रित ॥
अहकार बल दर्प काम क्रोध परिग्रहम् ।
विमुच्य निर्मम शातो ब्रह्म भूयायकल्पते ॥

(Bha Gita Chap 18 Slo 52 & 53)

Living on light diet, living in solitude and having controlled the body, the speech and mind, after giving up ego, power, pride, lust, wrath and freed from my-ness and self-love and taken to patience and renunciation, one eagerly devotes himself to the meditation of God, enjoys undisturbed thorough peace and becomes competent to attain Brahman

Vairagya is a fundamental requisite for directing the sole attention to study the life, the God and their relation concerning Sat, Chit and Ananda Without discarding numerous worldly matters one cannot engross himself in the thought of the most difficult discovery of seeking after God, as it is otherwise a mental impossibility The ideal of Janaka is too high to be followed

Several persons taken to priesthood open a shop of a particular kind of init ation for the realisation of God, Truth or Sayujya on the pertinent ground that tons of theories will not be equal to an ounce of realisation They express that practice of Yoga is not required for married men, themselves being merged in married life with wives and children This seems to be one of the curiosities of the present century If these priests have themselves realised the knowledge of God and Truth and make themselves so practical as to bring God near at hand, and the Sayujya, Sarupya, Sameepya or Salokya at their beck and call, where is the necessity for them to be dipped in family and to continue Samsaric life? It surpasses one's highly devoted mind and particularly such a state of mind of such being who has practically realised the God to be still subjected to the attachments and attractions of family ties which must necessarily have their agonies Of course some of the educated men being desirous of getting into some knowledge anxiously subject themselves to be initiated in the hope of realising the practical truth at least by degrees which is one of the forms of infatuation Ofcourse a better employment for the mind It is really a mystery Fancy, how these degrees of realisation can be gauged even though some priests are able to invent a *realiza-meter* It is an admitted fact that highly pitched things can be achieved by means of enormous all round knowledge with a good deal of culture and experience or by the miraculous grace conferred by the Lord of Lords One has to bear in mind the innumerable reservations of the most powerful Almighty which cannot be seen or thought of by the best of sights and the best of intelligence It must be remembered that one has to study the details of intelligence combined with wisdom supported by the highly developed

and cultured mind with its sub divisions known as Manas, Buddhi, Chitta, Ahankara and Antahkarana It must be noted that spiritual disection work of Atma, Paramatma, Jeevatma has engaged the attention of so many philosophers belonging to different schools Undoubtedly some conclusion has to be arrived at by making a comparative observation of this finest of fine subjects which do not give any clue to the best scientists of the day Note what Gita says —

आश्चर्यवत्पश्यति कश्चिदेनमाश्चर्यवद्वदतितथैव चान्य ।

आश्चर्यवश्चैनमन्य श्रृणोति श्रुत्वाप्येन वेदन चैवकश्चित् ॥

'One looketh on this (Atma) as wonderful, similarly some one else speaketh of it in wonderment, another heareth about it as wonderful but no one knoweth at all what it is'

The supreme happiness of Vairagya has been described by Bartrihari as follows —

भोगे रोगभय कुलेच्युतिभय वित्तेनृपालाद्भय

माने दैन्यभयं बले रिपुभय रूपे जरायाभयम् ।

शास्त्रेवादिभयं गुणे खलभयं काये कृतान्ताद्भय

सर्व वस्तु भयान्वित भुविनृणा वैराग्यमेवाभयम् ॥

At least try to lead a simple life in accordance with the maxim, "Plain living and High thinking" without the materialistic selfish notion of "High living and Low thinking", being always merged in selfishly eating, selfishly drinking, self-praising, self-conceipt and self-aggrandisement without realising the value of self-control and self-denial, *i e*, selfiessness and the value of Vairagya